¶ A lyttle treatyse called ỳ Image of Idlenesse, conteininge certeyne matters moued betwen Walter Wedlock and Dawdyn Bacheler. Translated out of the Troyane or Cornyshe tounge into Englyshe, by Diuer Oldwanton, and dedicated to the Lady Lust.

The Table of this present boke.

The preface of the translatour. Ca.i.
The fyrst parte of a certeyne Epistle sent by Bawdin bacheler to Walter Wedlocke, wherin dothe apeare the grounde that caused the settynge forthe of this treatyse. Capitulo.ii.
¶ Bawdin Bacheler beinge suter to a certeyne Gentylwoman for marryage, writeth to a frende of hers for to haue his helpe and furtheraunce in the matter. Ca.iii.
¶ Whereas Bawdin had bin suter to a certeyne Gentilwoman for mariage, and was in good hope to obteyne, he receaued knowledge to the contrary by letter from a gentleman that have byn parcely a meanes for hym, and therupon wrote backe to the sayd Gentleman as foloweth. Cap.iiii.
¶ Here Bawdyne wryteth to the Gentlewoman mencioned in the last leeter. Ca.v.
¶ Where as a certeyne Gentlewomã hath in hande that she was determyned neuer to marye, and was neuertheleſſe lykely to be much sued vnto for mariage, here Bawdin informeth her by his letter vnder what sort she were beste to vse and gyue ouer here suters. Cap.vi.
¶ Here Bawdyn wryteth to a certeine gentlewoman

lewoman that was daungerous to be sene or spoken withal by such as came to sue vn to her for maryage. Cap.vii.

¶ Here Bawdyn wryteth to a certeyne Gentlewoman at whose handes he had bin disdeynefully refused vppon treatye of maryage. Cap.viii.

¶ Here Bawdyn wryting to a certeyn gentleman his frende, amonge other thynges bewayleth hym selfe of hys euill speede in wooynge and treaty of maryage, Cap.ix.

¶ Where as Bawdyn serued in Carrylon and had compounded with a certeyne gentleman, his frende, to repayre thyther at all tymes of daunger, the same being so streyghted in a tyme of commotion, that he was forced for his safegard to take another howlde, where as were many Gentlewomen, whyche furnyture the other greately wanted. Here Bawdyn maketh hym ryqueste to haue some fruition of that commoditye. Cap.x.

¶ The aunswere made to the sayde letter, Capitulo.xi.

¶ Here Bawdyn replyeth to the forsayds answere, and perceuing his continual euyl spede, doth determyne to gyue ouer al such kynde of sutes. Cap.xii.

¶ The seconde parte of the Epystle sent by Bawdyn

The Table.

Bawnyn Bacheler to Walter Wedlocke.
Cap.riii.

¶ Here Bawdyn to proue that women are neuer so much addyct or bēt to theyr owne wyll and opynyon, but that by wysedome and good pollycy the may easely be broken therof, she weth a lyuely example of late experience. Cap.riiii.

¶ The thyrde and last parte of the Epystle sent by Bawdyn Bacheler to Walter Wedlocke. Cap.rv.

¶ Here endeth the Table.

¶ The preface of the translatour. Captulo primo.

¶ To the ryght honorable & his especiall good Lady, the lady Lust of pawesforde, Oliuer Oldwanton, your Ladyships bondeman, wysheth a ioyfull lyfe and continuall felicitie.

Allynge to mynde the opynyō of Aristippus, a certeyne Philosopher of the epicuriens secte, who by prolounde argumentes and sundry authorities vsed to mayntayne, that it was lafull for man and woman at vacante tymes to exercise them selues with kyssing and imbrasynge (together with the suites & serymonies therunto belongynge) rather then to sit styll and be idle. The same my ioly good Lady hath caused me so greatly to detest the wicked vice of Idlenesse, that in eschewynge therof I haue had sundry deuices, how I might most conueniently be occupied, and therupon fyndinge my selfe more apte then able, for therexercise aforesayde.

And moreouer aswel ignorante in euery craste and faculty of bodely labour as dessitute

deſtitute both of lernynge and knowledge, wherby to inuent or ſet forthe any worthy matter of newe. I determined at length bi cauſe I haue vnderſtandynge in ſundrye tounges, to take vpon me the translatiō of ſome worke into Englyſhe, & for that purpoſe, peruſing a nombre of bookes, I chañced to finde alytle queare intituled the, Image of Idleneſſe, writē many yeres paſt in the Troyane or cornyſh ſpeache, beinge the mother tonge of this noble Realme, then called Bryttayne, which made me the more wyllynge to take the ſame in hande, thynkynge that it myght drawe agayne to memory the valyant people of Troy, wher of for my parte (be it ſpoken without auaunte) I am one of the worthy offſpynge. But then came to my remēbraunce ỹ wordes of Plato, who ſayth, that man lyuith not chiefly for him ſelfe, but rather for his contrey meaning that we ſhulde not apply our trauel or ſtudy to our priuate pleſure or cōmoditie: but rather to thaduaūcemēt of our cōmon wealth: which this purpoſe ſemed not to concerne, and therfore myght chaunce by ſomemens opinion ought not to be trauelled on. Yet neuer theleſſe lyke as cōmōly moſt mē be not ſone perſwaded to geue ouer the thyng that they are affecti

onated vnto, vpon any surmyse or repose, that the doyng ther of shulde stande against the rule of good order: But rather to iustifie theyr cause, wyll serche for some colourable argumēt to proue that the same maie stande within the compase of order. Euen so I beinge bent to this translation, (with the helpe of my wyts which in this case fauoured my wil) haue vnder such sort wrested cōmon reasō, that in mine opinio being inough as I suppose for the discharge of mine owne conscience) the doynge thereof may welinough stande with the precept of Plato. If not indirectely, yet at the leaste way by ameanes which I proue as thus. To be a studiēt of the lawes, a counsellour or a ministrer in ỳ common welth is well alowed with Plato, and then to encorage or assist such person in his studie or ministration, must nedes be of lyke effecte. And that in my mynde shalbe accomplyshed in this worke. for it is apparent vnto vs, that serious and sadde studye which perteineth to the gouernaunce ỵ minestration in a comman wealth is so contrary to moste mēs nature, that if the mind be not recreated with some pleasaunt matter, the wittes will sone appalle, and the lyuely spirites ware feble or dull. And therfore it semeth (that as it

is

is necessarie) to haue studentes coūcellers & ministers in a common wealth. Eeuen as necessary it is that some men shulde trauell to set forth such matter as may reuiue their spirites, beynge mortyfyed by continuall graue studie, which otherwyse as accloyed and werye shulde of force be dryuen by vnaptnes, to cease in theyr studi or ministration, and surely Madame, the iniquitye of tyme is nowe such: that the verye graueste and moste wyse sorte of men (yea and euen they which haue ministration in ẏ commō wealth) wyll some tyme sonest laughe and reioyce to here and rede euyl of women: yet not as though beinge euyll matched theym selues, they shulde seme gladde to perceaue other men in lyke case, as yf the euyll were as common as womē are great in numbre, or that they thynke that they may by readynge of bookes more safely reproue theyr wiues fautes then by expresse wordes. But rather commeth as acerteine plage of lightnes or franzie by thopperation of some peruers planet, or euyl humoure that causeth them indiscretly to cōdempne them selues, by defamynge theyr most naturall and best knowen parente. Lyke as yf the Tercell wolde saye that his Eeryer or dame were a Puttocke or Kyte, which argueth him selfe

neuer

neuer lykly to proue good hauke: And euen so it is of these madde men that delyght to speake and here euyll of women. Howebeit now very shortly, when by the beneuolence of the bodies aboue, there shal nomore such occasions be ministred. I doubte not but that men wil amend their misreportes and gyue ouer such vnsemely delectatiõs. But yet in the meane season it shalbe necessarye to serue the tyme. And therfore the matter of this translation beinge enterlaced with certayne surmised faultes against women, semeth to be as an aide to the ministers in a common wealth, to refreshe with all theyr wyttes, beinge as I sayde before, appalled with graue studye. So that wheras suche ministers by theyr study & trauell do serue the common wealth indirectly: Euen so by this worke, which tendeth to meinteine & continewe theyr wyttes apte for studie and ministration. Me thinketh I serue the common wealth by a meanes, so that my trauayle herein may well inough stande with the precepte of Plato. And that thereby at the leaste waye I shal deserue as much commendation, as the Smyth which maketh a wrest to tune thinstrumẽt: Who although he be ignorant in musicke, is yet worthy of some thankes for tharmony, by reason that

and

and if his trauaile had not bin, the ſtringes coulde not haue binne brought to agree in tune, and then had there bin no melody at al. But alas, a lamentable caſe to remẽber howe the folye and malyce of man is in creaſed, ſyth the dayes of Saynt Iohn the Euangeliſt, who for his recreatiõ after longe praiers (as theſe diſcrete old wiues beare in hande) vſed to refreſhe hym ſelfe in playing with his byrde. And lykewyſe holy Saynt Anthony in teachynge his lyttle Pygge to tumble and baulte, and dyd not delyght to here or vnderſtande of womens faultes or doublenes, as men do nowe adayes, which alteration by the opinion of ſome doctours commeth by ỹ influence of ſome diſordered planet. As in dede Venus of late to aduaũce her ſelfe haſted her ordinary courſe, thinkynge tomake her aſcendaunte aboue the head of Iupiter, but by amiſchaunce ſhe ſtumbled on Scorpio, and vnder ſuche ſorte was tangled, that not onely ſhe fayled thaduauntage of her prẽtẽded purpoſe, but moreouer loſt two degrees, and halfe of her poſſeſſed preemynence, the reuoluſyon wherof ſemeth to be agret part of the cauſe that maketh many women nowe adayes to ſtraye out of order, & miniſter much occaſion of euyll reporte, as conctynge to be accompted

compted of hygher estate and abilitie then in dede they are, or in makynge theyr brewtie and comlynes seme more then it is, to garnythe thē selues with more sumptuous apparel and costly Jewels then dothe appertayne. For the mayntenaunce wherof, they abuse that parte of their bodies where as the signe of Scorpio dothe commonlye raigne, and by such meanes for a tyme seruyth well their purpose, and dothe increase theyr preferment & estimation. Howbeit at length eyther by smellynge or suspicion, they fall into defame and obloquy of the people, and be lesse estemed or set by then when they first began. But what soeuer the cause of suche alteration be. Sethen I perceaue that men are nowe so peruersly bent to report and here euyl of women, yet for the reuerence and zeale that I beare vnto all women, I haue thought best, bicause thei may be the redier with theyr aūswere or excuse, if any of them shall happen to be charged with any of the faultes or euyll properties mencioned in this booke. For to make thē fyrst priuie thereunto, by directing of this my simple worke vnto your Ladishippe, bynge of all honorable women in these dayes (none discommended) aswell for singuler wyt and good conueyghaunce, as for great

pollicie

pollicse and longe experience compted most notable, not doubtynge but that al women by your Ladyshyppes good aduyse and instruction, wyll be well able to defende or excuse them selues, what so euer walbe layde to theyr carge, which chiefely hath boldened me to brynge this matter into our vulgar spech, accoumptynge more honour for them to haue it come in question & be well aunswered, then by scilence to let it alway remayne in suspicion or doubtfull. In the furtheraunce wherof it may lye in me eyther by my wordes or weapon, to do them any seruice or pleasure: be their cause right or wronge, I am and shalbe both theyr aduocate and champion to my lyues ende.

For doubtlesse Madame, I hadde rather a thousande men shulde perishe by the feling of theyr faultes (yf any such were) thē that I wolde defame or condempe the very simplist woman of your Ladyshypes trayne, by confessynge of ought that might make a geynste her. And for my trauayle & good wyll in this behalfe do requyre nothing els at your Ladyshypes handes, but onely that after this transytory lyfe, when your good Ladyshyppe for your woorthy workes in earth, shalbe glorified in ẏ celestial throne of the goddesse Venus, that I may be resto-

red

red ageine to youth, and made page of your Ladyshippes Chamber, & that in the mean tyme it maye please your Ladishippe notwstondynge the debilitie of my body, yet for the myghtynesse of my mynde and skylfull practyse, to admytte me Captayne general of your bande, which I doubt not, what by mine owne pollycies, and what by the diligence and secrete shyftes of mine expert Herauldes, and circumspecte espialles so aduysedly to leade and gouerne, as they shall escape al reproche and daunger of theyr bodyes. And as for the safegarde of thyre soules, because it concerneth not the charge of that office, I wyl referre the same to fryer Floysterar, your Ladyshyppes Penitence who for a small portion of the spoyle (as some folke bere in hande) wyl take theyr whole peryll on hym selfe, as beste knowethe the blake Prouinciall, who longe preserue your good Ladyshyppe, and prosper your proceadynges for euer and euer Amen.

¶ The fyrſte parte of a certayne Epiſtle ſent by Bawdyn Bacheler to Walter Wedlocke, wherin doth appeare the grounde that cauſed the ſettynge forthe of this Treatyſe. Capitulo. ii.

GOodmã Wedlocke my harty cõmẽdations laide apart, wheras I perceaue by ỹ report of Thomas talker your Secretary that ye ſaye it is a ſhame for me to be ſelonge tyme vnmaryed, affirmynge that I deſpyſe and eſchewe maryage, as a carful and vnquiete lyfe, beynge good for nothynge els but onely to bryng ſinfull people, that can patiently bere it to heauen by the penaunce therof, as the very ſelfe purgatory that many lerned men haue ſo longe time contẽded vpon. Doubtleſſe Walter I do maruyle much what hath moued you to charge me with ſo great an iniquitie, as that I ſhulde diſpraiſe the bleſſed Sacrament of matrimonye, being inſtituted by God hym ſelfe, the very ground and ſomme of al goodnes. yea and that is of ſuche perfection, that yf any mortal man had inuẽted the ſame, he ſhulde thereby

thereby haue worthely deserued immortall
praise and fame, the groundes therof are so
commendable and necessarie. For surely I
neuer hade other then very good and reue-
rent opinion of it all my lyfe, and yet in de-
de Walter I daylye se and haue sayde that
wedded men for the more parte haue alway
woful and cumbrous liues, vpon groundes
and occatiõ ministred by theyr wiues. But
for very trothe by the defaulte and negly-
gence of thẽ selues, that commonly lacketh
eyther grace or discretion to order and vse
theyr wyues as they shuld do, which neuer
theleſſe is not to be marueyled at, for surely
the ryght feate therof is a secret: that God
reuealeth not to all men, leſt then they shulde
lyue in such continuall pleasauntneſſe and
felicitie that they wolde neuer willingly de
parte this lyfe: which by thopinion of the
Utopyans is a great suspecte of perdition,
but as for me in dede I haue the gyfte ther-
of And therfore I ensure you, haue bin ve-
ry desyrous to mary. Yet not so muche for
mine owne commoditie. as for that I wold
gyue other men example how to vse and go
uerne theyr wyues in the ryght sort, wher-
by to expell the inconuenience that I per-
ceaue doth ensue by the contrarye, but my
chaunce hath not bin to obteyne. For the de

uyll

wyll to empesshe so good a purpose of quietnes in the worlde by one meanes or other, hath alwayes hyndred my suite, whiche is the very cause that I am so longe tyme vnmaryed, and for no such errour or euyl opinion as ye haue vntruly surmysed of me, for the more playne declaration whereof, I haue here withall, sent you a note or coppe of such letters as with carful hart I wrote before this vnto dyuers to entreate for my selfe vppon mariage, whiche when ye haue perused, then wyll I declare vnto you further of my mynde in this behalfe.

Here Bawdyn Bacheler beinge suter to a certeyne Gentle woman for maryag, wryteth to a frende of hers for to haue his helpe and furtheraunce therin. The thyrde Chapter.

After my very harty commendation, ye shall vnderstande that partly for mine owne comforte & commoditie, knowynge by sundry meanes what ioyes & felicitie there may be in mariage: & partely moued of compassion, perceauyng anumber of men ignorantly abusinge themselues in ordrynge of there wyues (which by my

good ensample myght be reformed) lyue in miserie and great vnquietnesse: I am vtterly determined with all spede to be a maried man, but yet not myndynge to bestowe my selfe so vnaduisedly, for ani hasse, as to chose a wyfe for couetise of goodes or lande whereas my harte wyl not serue me to loue and fauour this person: not for dotyng loue or fauour, where as there is not some conuenient abilitie in substaunce toward such charges as followeth marryage: nother yet for both where as the age shall much differ from mine owne. Which thinges circumspectly consydered, I iudge them all accordynge to my hartes desyre, with a number of good conditions to be ioyned together in mystres B. your kinswoman, to whome of late I haue bin suter in that behalfe, and do perceaue by sundry meanes, that she wyl followe your aduyce. Wherfore syr I shal very hartely desyre you to haue your helpe & furtheraunce therin. Which to recompence (yf my sute take place) I dare be bold to promyse you a thoulande thankes of her part, for the spedinge of her to so good a husband as by my demeanoure towardes here I entende to shewe my selfe. And yet for all that, I haue suche dyspayre and mystruste in the matter, that do the best ye can, I wyl

wage

wage with you forty pounde that I get her not, and on my fidelitie pay you truly yf I lese. I learned this wager of a crafty priest that by suche meanes with losyng of a lytle money, wan a good benefice. Lyke as for my parte I truste in this case to lese and yet be a geyner, as knowethe the maker of matrimonie, whom I wold gladly had som what enterlased the pleasaunce therof with some coller or bytterneffe, for feare lest the continuallcase and quietenesse that I shall fynde therin, shulde happen to cause me desist and forget to wyshe and worke for heauen. &c.

¶ Wher as Bawdyn had bin suter to a certeyne Gentlewoman for mariag, and was in good hope to obteyne, receaued knowledg to ỹ contrari bi letter from a Gentleman, that hade partly bin a meane for hym, & therupon wrote backe as foloweth.

The fourth Chapter.

AFter my right harty cõmendations, ye shal vnderstand that I haue receaued your letter conteining a determinate naye in my sute to the Gentlewõan ye

wote of, whiche wyth a forced pacience I am contented to accepte accordyngly. And in perswadyng my selfe the easelier to bere the same, do consider that and if my desyre hath ben graunted, the one of vs shuld of necessitie (being borne so farre a sunder) haue ben constrayned to abãdon and forsake our countrey and kynrede, whereby might ensue to vs both more vnquietnesse, then any commoditie therof growynge wold be able to counteruayle.

Wyth this and lyke consectures, I am now faine to feade my phantasie of entente to make lyght what lyeth at my hart moste heauye. The deuyll I thynke, for despyte caused me now (contrarye to my common wont) to tender such sut so earnestly: other els God hath appointed it as my penaunce for that I haue oftentimes treated much of like matter, where as in harte I mente nothing lesse, which requireth by consequẽce of equitie to mynd much and be lytle regarded as nowe it folowyth. And yet to accompt indifferentli me thinketh I can not wel ascribe it to neither of them both, but all wholy to my selfe, that entendynge by policie to expell (as it were (a smarte, haue conceaued a continuall ache. As thus, lamentynge the losse of my derye frende her

late

late husbande, whiche to my harte was no lesse sorowful, then if myne owne life shuld immediatly haue folowed, I thought that yet yf I myght get some comoditie by hys death, that durynge hys lyfe tyme, coulde not be obteyned: the comforte of the one wolde so quallyfye the grefe of the other, that it shoulde the more easely and soner be disgested. And thereupon did consyder that the moste soueraygne iewell in this worlde (which many mē misseth) is to haue a wyfe of commendable qualities & conuersatyon, wherof she (an I had knowē by the report of hym, whose iudgement beyng grounded on experience, was not to be doubted (dyd appeare to be one. And therfore to recouer her as my recompence, was the originall & onely cause of my sute at the fyrste vnto her whiche sythens by circumstaunces dyd encrease to such presūpcion of spede (in myne opinion) that I accompted her as obteyned And therewythal pacifyeng my former torment, as counterpoysed with the samē dyd reuyue my mortyfied spirites with the blossomes, wherof fewe men fyndeth the fruite & accepted her in harte none other but as a member or parcell of my selfe, which nowe beinge concluded contrary, can to me be no lesse peynefull, then the losse of my hande

or any other lymme of myne owne body, ꝙ langer wherof is incredible to be wrytten. Thus doth it now appeare what it is to cõtende agaynst the deuine purueiaũce, as in murmurynge agaynste the hande of God, whiche we lyttle knowe for what wyll or wo it is mente, to go aboute the alteracion therof by worldely pollicie, whiche for the more part turneth to our owne harme. As ensample by my selfe that entended to auoyde the smarte that I haue doubled. Wherfore from henceforth my councell & practise shalbe in felicitie not to presũe, nor in aduersitie to dispayre, neyther yet to employ our wyttes for to seke the alteracion of neyther, but wyth humble spirite suffer the gouernour to proceade, trustynge all to be for the best, as in dede for my parte nowe in this extremitie and peruersnesse of fortune. I fynd the same by experiance, for by the mystinge of my mynde, myne affection is altered into meditacõ, whereby I do cõsider both his power and myne owne wickenesse, more then before tyme I dyd. And therewythall as the best thinge that I may peresaue to haue obteyned by this my sute and enterpryse. I satysfye my selfe not thinkynge my trauell and good wyl to be spent all in vayne.

Here

¶ Here Bawdyn wrytteth to the Gentle woman mencioned of in the last letter. The fyfth Chapter.

BIcause I am loth to bestow morekindnes on you, then of youre parte shall thankefully be accepted, I haue me commended euen as hartely and as oftē as best can content your mynde & none other wyse. Lo now may ye perceaue what a profitable and louing husband ye myght haue of me, if ye had bene happy, for hereby doth apeare that I loue not to bestow any thing in wast, and yet the same notwithstanding to satisfie your phantasie, can be contented to gyue you libertie ouer ẏ threasure of my harte, to spende therof at your owne wyll and pleasure. Further you shall vnderstande that I haue receaued your refuse cōcerninge my late sute vnto you, whiche on the one parte bicause it doth so much cōtrary my desyre, ought not in reason to be a lytle mine vnquietnes of mind. But yet on the other side, considerynge that suche is your wyll and pleasure, whiche I haue alwayes determined to preferre and folowea boue mine owne, I cā but accept it in good parte, and be contented therwyth, and for the tym wyl no more trouble you with any

further requeſt in that behalfe, as in deede there is good cauſe why, for as I vnderſtād ye are alredy els where prompſed, where of God ſende you ioy. And as for my parte if reaſon in me do not the rather ſubdue affection, I intende to practiſe the common prouerbe, whiche ſayth that newe loue dryueth away olde ſorowes. But ſurely it ſhalbe done all by proteſtation, that ye ſal not wydow ageyne, for yf ye do, I wyll ones more attempt you, what ſo euer promiſe ſhal happen to paſſe me in the meane tyme, truſtige to ſpede neuer the worſe at your handes, though nowe for certeyne conſiderations I ſeme to take the miſſynge of your good mynde lyghter then inwardely I feele it.

Further concernynge my deare frende your notable late huſband, lyke as it is not poſſible to recouer ageine his body, ſo were it iniury to ſuffer his deſerued good fame perych. For the preſeruatiō wherof I haue here withall ſent certeyne verſes in maner of an Epytaph, which I pray you cauſe to be grauen and fixed on his ſepulture, and thus hartely fare ye well.

¶ The Epytaph.

Lewes lyeth here, ſo fell his fatall houre
Blethin ſurnamed, of ſouth wales ỹ floure

In

In knowlcdge of the lawe, worthy eternal
fame.
In wysedome and temperaunce, coequall
to the same.
With al good qualities, shortly to conclude
And honeste trade of lyfe moste plenteously
endude,
Whom cruel death alas, in his.xxvb.yeare
Wastynge of this worlde, hate laydc a
longe on beare.
Wayle his want welchman, to rathe ebbed
was his tyde.
God sende you many suche, and lenger to
abyde.

¶ Where as a certeyne Gentlewomā bare
in hande, that she was determined neuer
to mary, and was neuertheleſſe lykely
to be muche sued vnto for maryage,
here Bawdyn informeth her by
his letter, vnder what sort she
were beſte to vse and gyue
ouer her suters.
The syxt Chapter.

GOod mistres M. I commend me vnto
you, beinge ryght sory that I can not
season my commēdations with some
hartineſſe, howbe it I assure you it is not

lefte vndone for any lacke of good mynde, but onely for that I am not as now maſter of myne owne harte, and can therfore in no thyng vtter any perfecte hartineſſe, yet neuertheleſſe yf it may do you any pleaſure to haue me hartye commendations, ye may be therin as it were your owne caruer. For doubtleſſe my harte is with you, ſo that ye maye vſe the office thereof euen as ye lyſt: your ſelfe. And then hauyng the hart after ſuche ſort, it maye not be forborne but that the body muſt nedes be at your commaundment. And yf ye doubt the contrary on my behalfe, I praye you commaande me to do what lately ye denyed me of, and then the truth wyll apeare. Further, where as ye refuſe to accept me in mariage: Yet not for any miſlyking as ye ſay, but onely for that ye are vtterly determyned neuer to mary: Surely I accompte mi ſelfe more bounden vnto you, for that gentle anſwer with your frendelye interteynmente beſydes, then I ſhulde be to ſome other for the grauntynge my whole requeſt, & therfore if in any thig I may do you ſeruice or pleaſure, ye ſhalbe well aſſured therof. And as a proofe or erneſt peny of the ſame, I wyl at this time be ſo bolde as ſumewhat to counſeil you concernyng ſuch matter as, I ſuppoſe ye haue preſently moſte nede to be well aduyſed of.

whith is (syth, as ye saie ye are determined neuer to mary) somewhat to shewe you vn der what maner it shalbe best for you to vse and giue ouer such as may happē to sue vn to you for mariage, whiche kinde of suters ye shall vnderstande are deuided in thre sū dry sortes. The one sueth for loue of the person, another for loue of her lyuyng and the thyrde are they that make of wooynge theyr passyme or recreation: practisyng by sutes at large done in sporte, how to fashiō them selues & to place theyr wordes ageinst such tyme as they shal happen to be earnest suters in dede, and not meanyng to marry although their request were graunted, but rather scoffingly to retreate, and dishonestly make theyr aduaunte of that they myght haue hade. The diuersitie and dispositions of which persons it shalbe necessari for you to endeuer your selfe with all the sleyghtes and pollicie that possible ye maye deuyse to perceaue and knowe, and therafter to giue them entertaynement and answere.

For as to any of the fyrst sort, a sodayne refuse is deathe without redemption, and therfore vnto suche you maye not gyue the repulse at fyrst, but rather with an answer of double vnderstandyng, by lyttle and lyttle quayle theyr hope & spede: Or other

wyse

wyse by counterfaitting your selfe to be fro warde or entangled wyth some other euyll tatche, to make them thinke you better lost then founde, so that they maye rather seme to gyue ouer them to be refused.

But as for the seconde meyny (whereof God wote thereare to many) ye can not vse them to euyll, For surely vnto sache wretches, the very torment and payne of hell (so that the poore soule were saued) is scarsly sufficient punishmēt. And therfore besides an vtter nay at the fyrste, to shewe them as much sullainesse rāgenesse as ye can deuise whereby the rather to bryng e them in dyspayre of spede, shalbe but wel done: Respect yet somewhat to be had that ye seme not to take vnthankefully that whiche is offered vnder a frendly pretence, and beware that in such case ye gyue no credyte to any creature that speaketh in their fauoure or furtheraūce. For no doubt it is often sene that suche sutes grounded on couetyse be so cōpassed wyth golde and gyftes, that manye tymes one frynde selleth another, wherby both the byer and seller are geyners. But woe may be the poore wyfe that payeth for all, and yet is neuer the rather maryed, for in such case the goodes be maryed, and not the womā, and as we may se by experience

eyther

eyther of them cherysshed and set by accoꝛdyngly.

But nowe to the thyꝛde soꝛte of suters, these clupsye dissemblers that I spake of be foꝛe, when ye haue a lytle denyed them which I wolde wyshe were doone vnder a myde indefferente soꝛte, onely to eschewe that ye minister them none occasion to boste of any thyng graunted, and not to bꝛynge them in vtter dispayꝛe of spede, wherby to gyue ouer theyꝛ sute and lese no moꝛe but theyꝛ labouꝛe. ffoꝛ that were no lyttle penaunce, and therfoꝛe ye must in suche case when ye haue said them nay, counteruayle your woꝛdes with a louing lippe oꝛ frendly eye, as though, not perceauynge theyꝛ dyssimulation, ye ment them much better thē ye spake, and therwythall to encrease their affection, ye must entertaine thē with poꝛt and fashyn, as ye shall thinke most to theyꝛ contentacion, which neuertheles must be done wyth suche demure simplicitie, as it seme not to passe the bownes of woman, hed and honest estimacion, & vnder so good a wayte, that ye seme not in the same pꝛesence to shewe the lyke grace and familiaritie to any other: assayinge by such meanes to make of such counterfaytes ryght beneficians, and then smylynge at theyꝛ smarte scoꝛne,

scornefully to gyue thē ouer, on my fayth I thinke in conscience were none offēce at al

I wryte you these thynges as a warnyng that ye recompence not the fainer with the faythfulley reward, nor mary away your lyuynge, and remayne wydowe your selfe for feare of repentaunce, as in dayes passe, and not thynkynge thereby the rather to allure you (although I be one of the first sort) to shew me any grace or fauour. Yet neuer theleſſe yf any such good chaunce happen me being for truth in my behalfe not loked for, and yet much trusted vpon, I assure you, ye shall gratifie your selfe withe suche a good turne, as vpon the proffe ye wyll be sorye to haue so longe tyme forborne, and so fare ye well.

Here Bawdyn wryteth to a certeyne Gentlewoman that was daungerous to be sene or spoken withall by her suters. The seuenth Chapter.

Mystres B. after my harty commēdations, wheras ye vse to absente your selfe and wyll not be spoken withall at suche tyme as I and other good felowes come to treate with you vppon maryage, I can

can do no lesse for good minde, that I beare you, but to wyshe that ye wolde leaue such demeanoure. For I assure you ther are many men that gather euyll opinion therof, & thinke the cause to be that doubtynge your selfe to go wyth chylde, ye abashe to be sene in any presence of skilful iudgement. How be it as for my parte, on my fayth I suspect no such thyng, but reckon surely that ye do it onely of entent thereby to auoyde suters whose presence and wordes myght els happen to wyn you vnto wedding, by the which ye shulde leaue your chast wyddowysh lyfe and lese the merite that in heauen is for the same ordeyned. How be it, and yf your meanyng be none other then so, then sythe ye are so well assured in refusynge of suche requestes, as before this I haue harde you here in hande, better wer in my mynd that ye common therof with as many as list sue vnto you: for the more temptacion ye withstande, the greater shalbe your mede. And yet bicause my lernig in scripture doth not extende to discusse what bylfull rewardes may be due for such vnnatural and fruytles penaunce, the best and surest way for you I my iudgemente were to accepte such one of your suters to your husbande or familyar frende, as ye may thynke loueth you moste hartely,

hartely, and in no wyse to refuse them all leaſt hereafter ye repent as other haue dõe. For what merite god gyueth to the chaſte lowles I knowe not, but it is very certeine that the Goddeſſe Venus puniſheth ryght ſharpely the bodyes that ar repugnaunt to her louynge lawes, as partely doth apeare by the hyſtories folowyng, which I tel you are not fayned, but wzitten by good auctho rite in the boke of Cupides ſayntes, and be thus. There was ſometyme a knyght na-med Permalides that loued moſt hartely ỹ Lady Agglaroſe, who for no ſute that poſ-ſible myght be made, wolde aſcent to his de ſyre. The importunate ſorowes whereof ſhulde ſhortely haue ended his wofull lyfe dayes, hadde not bine the greate mercy of Venus, who by playne miracle, pyteing to ſe her faythful ſeruaunt ſo tormented with the cruelte of a mercileſſe Lady, made an exchaung of both theyr deſyres, ſo that this Lady loued this knyght aboue al creatures and he to the contrary hated her beyonde al reaſon, whereupon when ſhe had long tym folowed him with many lamentable and pi teous complayntes requyryng his fauour and myght not obteyne, dyed euen of loue. Lo thus ye maye ſe Venus can wound her diſobediẽt ſubiects with their owne wepõ.

There

There was also before this one Narcissus, of such bewtie and semelines, that dyuers women came out of farre coũtrys onely to beholde hym, wherof many perished by his defaute, for he wolde in no wyse encline to loue, whiche caused Uenus to take displeasure and to punish him as ye shal here. On a time this Narcissus, to go in a disguising wyth other companye, happened to attyre hym selfe in the apparell and garmentes of a woman, and passyng ouer a brydge, perceaued in the water the shadow of his own comely person and strayung attyre, which hym thought to be wonderfull semely, and thereupon for lacke of discrecion to knowe hym selfe, whiche Uenus, withdrewe from hym, had no mynde on his disguysed apparell, but iudged verely the same to be one of Dyanas Nymphes, who in suche lyke places vsed oftentimes for recreation in the sõmer season to make her abode, and therupon wared so amorous of his owne shadowe, that after many humble requestes of loue, and instaunt desyres of spethe, speedelesse he determyned to refer him selfe to her grace and mercy, sayng that in so goodly a creature loue nor pitie coulde not beabsent and then with armes displayed lepte into the ryuer, thinkinge to embrace his Lady,

(who also helde her armes abrode of entent to his fonde openion, onely for to receaue hym) and was there drowned. Thus was his cruelitie rewarded wyth folly.

There was also not longe agone in Genoa, both a knight and a Lady, who for the excellencie of theyr persons and qualytyes, were of such fortune, that diuers lued vnto them for loue, and couldе by no meanes obteyne. For not regardynge faythfull harte and good minde, they coueted so much high parentage & great abilitie, that they thought none of theyr suters worthy to be accepted. The knyghtes name was Palmerophus, and the Ladyes Syllera, who at length by thappoyntment of Venus fell both in loue, and were amorous eche of other. Then eyther of them called to remembraunce howe many suters they had suffered to perysh by theyr obstinacy in loue before tyme. And thereupon fell into despayre by remorce of conscience, thinking verely that in somuch as they had so misused Venus lawes, Venus from whoall grace to obteyne in loue doth proceade, wolde graunt them none, al though it were required and deuoutly prayed for. In so much that the one of them neuer durste motion theother of loue, but alwaies tormented them selues with inward

desyre and desperate thoughtes, tyll at lengthe this Lady Syllera in folowing the feminine natur, which of nercssite must by some meanes disclose theyr secrete thoughtes, wrought all her mynde and opynyon wyth sylke in her sampler, and sone after died only of loue longing, wherof when Valmerophus had knowledge, and wyst of her sampler, as enraged for sorow, he strangled hym selfe therwith and so miserably ended. Thus for lacke of audacite to disclose theyr mindes eche to other (which grace for their stubburne boldenes in refusynge of trewe louers before tyme. Venus withholde from them, they dyed all bothe at mischiefe, why che if it be well noted, is a greate ensample for other to eschewe lyke offence in auoydynge the lyke or worse punishement.

Wherfore I wyll aduyse you to accepte some one of your suters vnto your fauour, and to leue this hardnes of hart in scornig theyr paynefull lyues. For doutles Venus is now of as great a power as euer she was and as able to punishe her rebelles. Yea & althoughe by her godly pacience she spare you a seasō vpon profe of amendement, yet maye you be ryght sure, she wyll at length punish you with some displeasur if ye thus continue, wherfore at your pàreil do as ye

lyſt that nowe ye are warned, & thynke not that I wryte you theſe examples of intēt to fetre my ſelfe vnto your fauour, albeit that to my iudgemēt I am he that moſte loueth you. For ye haue ſo often denyed me that I am vtterly deſperate therein: as ſhortely wyll appeare by the ende of my wofull lyfe dais for ſorowe of the ſame, which chaunce of all creatures ye ſhal haue moſte cauſe to lament. For thereby ſhal ye be ſure both to leſe a frende in earth, and to haue a ſhrewd Sollycitour in heauen. For when Venus ſhall enquire the cauſe of my ſodayne commyng thither, then muſte I nedes diſcloſe your obſtinat demeāour in loue, which no doubte wyll be extremely punyſhed, vnleſſe your amendement may apeare vpon ſom other in the meane tyme. Or els and yf your cruell hart be ſo ſtout that it wyll not alter for feare of her diſpleaſure and puniſhmēt. yet then let it alter in hope of her grace and fauour, For doubtleſſe ſhe is not ſo rigorous in punyſhyng her rebelles, but ý ſhe is more benynge and gentle in cheriſhyng her faithful and obedient ſeruauntes. And therfore in all holy ſcripture this is taken for her poley or prouerbe, loue and lacke not, and if that be nat inough to bryng her boūtie in your credence, ye ſhall to affirme the

ſame

same, here of a myracle whiche in the olde dayes she wrought, and was thus. One Pigmalion, (a verye connynge grauer or workeman in stone and mettall) made in Alabaster the image of a woman which was of so goodly proporcion, fauour, and countenaunce, that on a tyme as he beheld her he was sodaynely taken with her loue, and that so feruently that he could not suffer to haue her out of his sight. Wherupon he bought her costely and ryche apparell, and dayly wold set her at his table, carue to her of his best meates, at after none read before her storyes of loue, shewe her all his mynd in secrete causes, and at nyght take of her clothes and lay her by hym in naked bedde, greatly bewaylynge her deadly dombnesse, and so continued a longe season, notwithstandynge the contrary councell of all his frendes. Which demeanour the blessed Venus from aboue ryght wel beheld, greatly commendyng his stedfast louing courage, and to recompence the same, on a wynter nyght as he lay in his bedde, well nere frosen with embrasynge this colde Image, she gaue her naturall heate, lyfe and quycknesse, so that they were afterwards maried together, and lyued longe tyme in blyssfull loue, and much ioy, tyll at length this Pig-

molyd dyed, and then was his wife turned agayne into an image of Alabaſter, which to this day ſo remaineth, and is accompted through out all Greece theyr beſte & chyefeſt pylgremage for to remoue or expell the paſſion and peynes of ielouſy, whiche for truth came fyrſt to knowledge and credēce by this miracle. The prices of Tarent but after ſome bookes of Otronto, fyndynge her Lorde and huſbande in bedde wyth one of her Chamberers, fell into ſuche a malyn coly and penſifeneſſe, ỹ in maner ſhee was at the very poynte of death, and then being warned by a viſiō to repayre vnto this bleſſed image for helpe, dyd auowe her pylgrymage thyther, and receaued thys oracle, (Marſoyſe thes duan Guiſka aucorne Rog hatre arta) being expounded by the preſtes of that temple to this effecte in Engliſhe. If to weare the horne thou fynde thy ſelfe agreued. Gyue hym backe agayne, and thou ſhalte ſone be eaſed. wherebi bothe ſhe and ſythens that tyme a great nomber of other beinge in lyke caſe haue byn wonderfully comforted and holpen. wheras before the diſeaſe was in maner vtterly incurable And ſurely al this is done by grace deriued from Uenus. What creature then trow ye may better ſpende theyr tyme then in ỹ ſeruyce

nice of her that so benignely rewardeth her
faythfull seruauntes, doubtlesse none wher
fore yet ones agayne, as he that for al your
vnkyndnes shewed, can but wyshe youwel
I wyll exhort you to enter and spende your
lyfe in blysful loue, which vnfeined among
worldly felicities, is the very greatest ioye.
How be it I speke it not as he that hath had
any experience therof, for alway it hathbin
my chaunce to loue vnbeloued, whiche for
truth is the greatest paine in earth, but yet
the same maketh me perceaue in reason the
blyssfulnes which maye be in youre loue, ȳ
are beloued, for of this I am certayne, con-
trary circumstance wyll haue contrary ef-
fecte, so that lyke as my loue is paynefull,
bycause I am not beloued, euen so musse
yours nedes be pleasaunt bycause ye are lo
ued, wherefore enter into it hardely with a
glade harte, and that ye may well perseuer
in the same, ye shalbe assured of my daylye
prayer, that sometyme trusted to be of lyke
religion, and nowe an abiecte all desperate
but yet not by mine owne defaulte or deser-
uinge, wherefore my trusse is that Venus
wyll take at me no displeasure, but at leasse
way recompence my well meanyng w̄ the
name of a Venerian, which shalbe a suffici
ent tytle for me after this lyfe to chalenge
a tabernakle

a tabernacle in her eternall throne. And nowe to conclude if ye shall thinke me worthy to be imputed of folly, for that I delate so muche wyth such painted proces vpon so weake a grounde or matter, I pray you cõsider therwythall that the newe wyne or other troubled lycour, being in a close vessell wyll for lacke of ayere (if it be not vented) swell and brusse his caske. For euen so in lykewise my poore harte being replenished wyth the anguysshe of affectiõ and desyre yf it shulde not thus by vtteringe of my mynd be suffred to asswage and ease it selfe, wold ouer swell with deadly sighes, and shortely seuer in sunder. And if ye be so harde of credence that ye wyl not thinke al these thigs to be trewe, yet then I shall desyre you at least waye to take them for your pastime in the readynge, as I haue done in the wrytynge. And so hartelye fare ye well.

Here Bawdyn writeth to a certeyne gẽtlewoman at whose handes he had vyn disdeynefully refused vpon treaty of maryage. The.viii. Chapter.

Mystres. G. after my harty commẽdation, wheras by your sundry nayes vpon

vpon the ſute that before this I made vnto you for mariag, I was mived to giue ouer the ſame. Yet your gentle interteynemente at our laſt being together, when as ye graū ted to common wyth me further therin at conuenient ſeaſon, & after appoynted with my ſeruaunt both time and place of meting for ſuch purpoſe, made me ſomewhat to renewe my former intent, and to attende for you accordyngly, howbe it ye came not, whiche cauſed me (beinge then bownde towardes Troynouant) to ſende a certayns frende of myne to knowe the cauſe of your ſtay, vnto whom (not aunſwering ȳ ſame) ye vnder a diſdeyneful ſorte vtterly refuſed me, whiche was more then neded to be ſpoken of at that tyme, albeit that and yf your fantaſy had ſerued you nedes ſo to do, yet me thinketh ye myght haue doone it wyth more tẽperaunce and leſſe wordes, like as it is poſſible inough, I ſhulde haue done towardes you, if ye had graunted my requeſt in which caſe (on my faith) I am vncertein whether I wolde haue taken or lefte, for I neuer vſe thorowely to examine my ſelfe therin, tyll tyme it apeare I maye be at the choſe, and that neuer founde I at youre handes. But and yf I had a gentle retreate wyth thankes for your confirmable good

mynde

mynd, had bene the leaſt of your recõpence and ſurely no leſſe I loked for one your behalfe, ſpecially conſyderynge that women are or ſhulde be of a myld and gentle natur, And yet maye chaunce that your meanyng therin was better then to ſome mens iudgment it ſounded, as thus. Perceauing that mine affection towardes you was groũded on ſpeciall good opinion, whiche I had conceaued of you, ye doubted leaſte I ſhulde (euen to the death) lament the loſſe of ſuche a fauteleſſe wyfe, ſo greately deſyred, and therfore of intente to qualyfye my grefe wt the portion of my harme, ye haue right gentelly aggrauated the one to mollyfie the other, and contrary to your conuerſacio forced your tong to declare you both ſtubborne of harte, ſuſpicious of imaginatiõ, and inconſtante of mynde, that lyke as then all thinges conſidered, my loſſe was not great my ſorowes ought not to be muche. And yt ye mente me ſo frendly, I am the more boũden to thanke you, howe be it on my fayth to ſaye troth, I neded nothynge at all of any ſuch confortatyues. For likeas ſome men delyght for to trace the hare, more to perceaue the wylynes of her doublyng and ſubtill ſkippes, then for any ioye to recouer or bryng home the game: Ryght ſo in lyke

wyſe

wyse for my parte, haue I vsed such kynde of sutes, more for my solace and recreation and to vnderstande the dealyng and demeanour of some folkes, then for anye hope or intent to obtayne the thynge that I semed to seke for, as he that hath alwas thoughte the passyme of wooinge to be muche better then the penaunce of weddynge, or and yf it mishappen me at any time to be ouer desirous of spede therin, and in conclusion be denayed, whereby for lacke of good aduysement I chaunce a seasō somwhat to lamēt my repulse, then in makyng consolacion to my selfe. I call to remembraunce a number of myne acquaintaunce, that vppon obteynynge in lyke sutes, whereas they sought and loked for all suche commodities as I haue iudged to be in you, when it came to the prose they had not only myste the same but moreouer in the steade therof, founde ye clene cōtrary, with wonderful vnquietnes and displeasure, repentynge theyr spede all theyr lyfe dayes after, and then streyghte-waies do reioyce myne owne hap, and be wayle theyrs, lyke as a man that hath escaped from a shypwracke, where many of his frendes perysshed, and therwithall am clene out of hand delyuered frō all such thought and care as though I hadde neuer knowen

the

the partie, nor mynded suche matter. But yet for all these bragges, yf it shall seme vnto you by the maner of my writing, that I take ouer lyght the missing of your good mynde, yet wolde I be ryght sorye that ye shulde by the occasion therof, eyther set the lesse by your selfe (as to beleue ȳ in dede the thynge is no better worth) or yet to accūpt me so ignorannte, that I can not esteeme thynges somewhat accordyng as they are. But rather thynke I pray you, the troth to be plaine contrari on both partes, and that I wryte vnder suche sorte eyther as a common pollicie, to sete lyttle by the thyng that cane not be hade, or els for that I doubte i myght distaine the grauitie which shuld be long to the number of mine years, for to be acknowen any thynge intangled with the afflictions of loue, although that in dede it toucheth me very nere, or otherwise that I do it bicause I serue in Garrison and place of warre, and wolde by the bolde bearynge oute of suche a losse, shewe my selfe to be of such hygh spyrite and inuinsible harte, that I wyll not seme to be ouercomen with the the thynge, werunto bothe the mighty and wise haue sundry times giuen place, where by the outward apparaūce of my weke and semple person, by counterfaytynge the inwarde

warde vertue, after the opinion of som mẽ called magnanimitie (temperately bearing bothe felicitie and aduers fortune) I maye seme better worthy to supply the same, or better rome, and so to assay whether by the spendyng of my good mynde vnrewarded, I may fynde meanes to obteyne better estimation then I haue deserued, or at leaste waye if I myste of them bothe, yet then to quyet my selfe withe the hope of the one, although in vayne. For doubtlesse this transitori life is intangled with so many kindes of miserie, prouokyng pensiuenes, that vnlesse a man somtyme wyll flatter him selfe with some kynd of vayne glory, or contrary to the lyuely eye of his reason, delight or reioyce in some one tryfle or other, the calamitie and vnquietnesse therof, wyll so frete nature, that none shalbe able to lyue oute halfe theyr naturall course, and therfore although it shall seme vnto you, that I might better haue spente the time then so to make sute, or thus to declare my selfe, yet bere so muche in my fauoure I beseche you, as to thinke that it is done to some purpose of effecte, and not all of folle, as in dede it maye happē ye shal hereafter so perceaue at larg, and in the meane time. I pray you accept ỹ simple verses folowynge as my frendely to

ken

token, and so wyshynge you as to my selfe bothe in lodgynge and otherwyse, hartely fare ye well.

The wise fathers of old haue alwaistought
That we shulde not shewe vnto our foo
The penstuenes of our secrete thought
Though in our hart, we sufferdeadly woo
But bere it forth as if it were not soo
For our discõfort shal cause him to be glade
Where as our wyl is, for to make him sad.

But reason alas, in me is so appalled
That I can not vnto such councell fall
though in mi litter I haue right now allaid
And falsely my selfe a dissembler did call
Bycause that you my deadlyest foo of all
Shuld not perceaue myne wofull heuinesse
For well I wote ye ioy at my dystresse.

Yet folly nowe forceth me, the truthe for to expresse.
What soeuer my letter doth conteyne
wherfore wyth wofull harte I opẽly cõfesse
How ẏ your loue hath put me to such peine
That with the lyfe I may no more susteine
And if there be no grace but ẏ I shalbe ded
yet this shalbe my lasse, God send you well to wed.

Here

OF IDLENES.

THere Bawden wrytynge to a certayne Gentleman (his frende) amonge other thynges, bewayleth hym selfe of his euyll spede in woynge and treatie of mariage.

The.ix. Chapter.

MAster D. After my very hartye commendations, truskynge that ye are past the danger of this late vniuersal sickenesse, the newe sweate, these shalbe to aduertise you, that euen so I am, and that with as muche peryl of lyfe as euer man escaped, howe be it all for the besse as it hathe chaunced, for whereas before tyme, by reason of my age and euyll dyete, my complexion was playne malyncolyke, mixed with ouer muche coller, nowe by this meanes the vnkyndly heates are subpressed, and all euyll humours so expelled, that (the blude temperately alayed with fleume hauing mastry) I am turned to as goodly a Sanguyne as euer ye sawe, and therwythall growen as full of loue, as any noppy newe ale is ful of barme, the croppe wherof, muche after the selfe same sorte (sauynge not altogether soo hygh a lofte) worketh couetynge vente and vtteraunce, neuertheless I am determined not to depart therwith, but oneli vnder the

blyssful

dyſſull bande of matrymony, whiche holy and pleaſaunt ſacrament, bicauſe I wil no ther raſhely enter into, noꝛ yet baſhefullye (foꝛ any refuce at a fewe handes) gyue ouer I haue with good aduiſement made a kalē der of all ſuche maydens, and wydowes (in this partes) as can contente me that waye, whiche in the whole together wyth an olde fellowes wyfe, that I dare ſaye wyll not lyue out this next Marche, are to the number of. xi. Upon which appointmēt I haue not ſhewed my ſelfe to be ſo nyce oꝛ daunge rous to pleaſe, as to alowe, none other bnt onely ſuch as are cleane wythout any fault foꝛ feare leaſt then I ſhulde not haue ſo libe rall a choyſe in ſo ſmall a circuite, and ther foꝛe conferringe theyꝛ euyll tatches wyth theyꝛ good qualities, I haue accepted oꝛ re iected, accoꝛding to the moꝛe parte oꝛ greа ter number, hauynge reſpecte therewithal foꝛ myne owne aduauncemēt, that one pꝛo fytable cōmoditie ſhal counteruaile to euyl pꝛoperties, vnleſſe they be of certayne nota ble ſoꝛtes, which are not to be boꝛne withal And moꝛeouer pꝛeuentynge leſt my tender ſimple hart myght happen to bꝛuſte foꝛ ſoꝛowe of a repulſe, if I ſhulde laye all my whole loue and good mynde in one of them at onꝛe, and then be refuſed, I haue taken

this

this order in my sute. Whē I am somwhat wel entered in communication of mariag, with the fyrst, then after two or thres meetynges, and before I demaund to haue any derecte aunswere there, I begyn to entertayne the seconde, and when I haue noted in here some one thinge or other to my contentacion that the other hathe not, then streyght wayes I returne to knowe her determinate minde, which although it be not agreable to mine, I greately force not, for then I stande in hope to be aswell spedde or better of the seconde, and so proceadynge in lyke maner with here, I goo to the thyrde, alwayes reteinyng one within possibilitie of spede, vnder this sort I haue alredy perused. vii of my number, and yet fedynge my fantasy with hope that the best is behynde, my hart remayneth as freshe and whole as when I fyrst began. But yet by saint mary lyke as it shalbe wysedome to cast the worst before it fall, so I consider that and yf my fortune be so euyll, that for lacke of skylfull intertaynement I should chaūce to fayle also of the reste, I doubte it woulde bryng me into such perplexitie and sorowe, as I shall then be neuer able to expell, for daungers once growen to thextremitie, are seldom or neuer recouered, and therfore syr I shal de-

fyze you so muche to assiste me herein, as to a certeyne me by your letter, vnder what sozt ye vsyd your selfe, vppon obteynynge in lyke sute, that I may somewhat pzactise the same, wherein foz lacke of power to recompece you otherwyse, of this ye maye be assuryd, myne gotten by your meanes, as reson is, shalbe at your commaundement, and so hartely fare ye well.

¶ Where as Bawdyn serued in Garryson and had compounded with a certeine Gentleman, his frende, to repayze thyther at all tymes of daunger, the same being so streyghted in a tyme of cõmotion, that he was fozced foz his safegarde to take another howse, where as were many Gētlewomē, which kynde of furnyture the other greatly wanted, here Bawdyn maked him request to haue some fruition of that necessarye commoditie.

The.x. Chapter.

The rather to allure you foz to satysfye my necessitie, haupnge pzesently a certeyne kynde of lacke, I haue thought good that ye shuld fyzst be aduertysed how well I intended towardes you yf so were that

that for your part, ye had neded of me, whi-
che is none other, but that my lodging was
prepared to receue you, & my force in redy-
nes for your defence, if ye had liked to haue
drawen hyther nowe in this daungerous
tyme, accordynge to the tenure of ourc com
posicion and olde bande of amitie, My well
meaning wherin, I craue not to be recom-
penced wyth any gold or costly iewell. But
by your mediation) wyth the presence and
fauour of some one of your fayre Gentlewo
men (wherof as I here saye, ye haue plenti
and spare) of intent that being nowe forced
to be a man of warre, in very dede, whereas
heretofore, I haue ben but as it were a sha-
dowe therof, I may war in loue, and be va-
liaunt, wherby the rather not onely to with
stande, but also to subdue these vnruly and
disobedient people that manase to assaulte
this Garrysion, beinge a place I assure you
not onely pleasaunt and of greate strenghe
both by buyldynge and situation, but also
pletuously furnished with men, munitions
and al other thinges requisite for the wars
that grace of amoures onli excepted, which
beinge hadde kyndely of it selfe, and not de-
layed nor peruerted wyth the band of wed-
locke, is to a man of warre as a spurre to a
dull or slowe horse. Or to erpresse more

lyuely, well nere as greate an increase of blode and forwarde harte, couetyng byghe enterpryse, to obteyne honest estimacion & fauour of his mystres hãdes, as dyery wedlocke appallynge the lyuely spirites prouoketh cowardyp. And yet to say troth I haue sometime knowen wedded men in warlike affayres do ryght boldely and wel, but that hath ben by waye of desperation, cholynge rather to dye, yf Fortune wolde assent, the longer to lyue vnder such yoke of seruitude from the which our Lorde deliuer you, and preserue me.

¶ The aunswere made to the sayde letter. The.xi. Chapter.

AFter my very harty cõmendations, these shalbe to aduertyse you that I haue receaued your letter, and by ỹ same do playnely perceaue youre faythfull frendeshype ment towardes me, greatly to my comforte and refeilling, but not as who wold saye, for that nowe in extremitie and iust tyme of tryall, I shulde haue consolatyon to finde my selfe in your behalfe, assured of that whiche before tyme I stode in doubt of, but rather for that it doth nowe expressely apeare, that my wyttes and iudgemente

wherof

wherof before tyme I doubted hath serued me a ryght, in chosynge suche an earneste frende as ye are, conjecturyng of you afore hande, as iustly hath folowed, which to recompence wyth the best of my lyttle power ye shall at all times be assured of. Neuerthelesse as to satisfye youre requeste in that ye wryte, concernynge my Gentlewomen, whereof in dede I haue plentie and spare, (as cause reasonable shal requyre) I can do you no pleasure therein, for as ye knowe it must nedes be done by theyr owne consente and resteth not in me to apoint, hauing no further charge, but to the defence of theyr persons. Howe be it for trothe I haue in your behalfe had communication with sundry of them, aswell Ladyes as other, of whom I haue receaued sundry aunsweres for som of them say that if your demeanour were good, it is lykely that ye myght be accepted nere home, where as ye are better knowen, and not forced thus to sue in forreyne partes, and some say that they are vncertayne whether of bothe may be most mislyke, your crabbed face or your croked condicions, and some of them saye, that they disdayne to take the refuse of so manye, as heretofore ye haue bin suter vnto, and some also sayth, that ye are so spente wyth age

and trauayle, that to theffect of theyr moste nede, they thynke that they shulde be but deceaued wyth you. This is as much as I cā hytherto get at theyr handes, but that they acquite your gentle requeste, with their harty thankes, faythfullye promysynge to do theyr best for your spede els where, so it bee not on any of theyr frends & in affirmynge the same, haue hereunto euery of them set theyr handes, and so ryght hartely fare ye well wyshynge that the lawes were of such lybertie that euery man myght bestow hys owne as hym selfe lysteth, for then I know where ye shulde for a tyme be well pleased, and your very frende therby muche eased.

¶ Here Bawdyn replyeth to the same, and perceauinge his continuall euyll spede determineth to gyue ouer all suche kyndes of sutes.

The. xii. Chapter.

IF I were ignorant of mine owne impedimentes, and euil fortune, or forgetful of that I dayly haue in remembraunce (which for troth, moze then the number of myne yeres, hasteth me to my graue) ye shuld haue done but wel vpō ỹ aunswere of my late letter, to expresse my faultes, and sufficien

sufficient cause of refuse, at your Gentlewomens handes, as ye haue done, and yete consyderynge as the tyme nowe requyreth, that we are of all sydes forced to prepare and fashion our selues for the warrs, wher in bold and aduentarous harte (who neuer sheweth so wel, as where there is a plesaũt and amorous mind) resteth for a principall parte, it shulde haue byn good policie for al men (in mine opinion) not onely to dyssemble and beare eche one with the folly and faultes of other, lest ỹ contrary might happen to engender eyther froward controuersie, or feble pensiuenes, but moreouer euery man for his owne parte to fede and flatter them selues with sume kynde of vanitie or vaiglory, without hauing any respect to deserte, or not deseruing, which in dede dependeth much vpon the vaine triffles and toys of women, beinge a kynde of creatures, although scarce worthy to be accomted as reasonable, & rather an impedimẽt vnto man, vpon matters of graunte or importaunce, then any further. Yet to encorage battel & like mischiefe, a very handsome & wouderful necessary instrument, which was the onely cause, the tyme thervnto nowe so requisite ỹ I made request to haue some one of yours for to reuiue my dul spirites, beinge mortis-

fyed with contemplation, to styre vp, and make ỳ same more apte for feates of armes and chyualry, alteryng euery vertues qualitie of the mynd, into some bolde exercise of actiuitie or pollice of warre. But nowe sythe I perceaue my selfe by your wryting to be thus cuyll accepted, at so many dyscrete Gentlewomens handes, and for so sũdry faultes and impedimẽtes as by them is alleaged, I am become vtterly desperate to obteyne in any like sutes hereafter, & ther fore to determine no more, to attempte the same, but rather yf I may chaũce to escape the hasarde and daunger of these warres, to be professed an Armite, and to lyue alone in wilderneſſe, but yet for mine owne cõsolation in the meane tyme, considering that the thynge whiche can not be hadde, ought wysely to be forborne, I thought it good pollicie to parswade my selfe that theyr cõpany is more comberous thẽ comfortable, and for that purpose dyd delyght to se and rede suche bookes as spake or treated any thyng to the dispreyse or blame of women, whereas I found written aswell by sundry Philosophers, that knowe by learnynge & naturall causes, as also by other Sagies that wisse by practise and experience in maner and forme folowynge. First one of thẽ

saith

sayth that they are crafty conueyers, of all maner shrewdnes, and ignorant innocētes in all kynde of goodnes. Another sayther Blame not all women though one haue offended, Say well by the worst, the best may be amended. Another sayth: Of that they may not haue, the set little store, And what they can not get, the longe for euermore. Another sayth, Lybertye they coudt, to do what they wil, yet what they take in hand commenly they spyll. Another sayth, what they be desyred, they vtterly refuse. And what they be denayed, moste gredely wyll they vse. Another sayth: Abyde by them and they are sone cought. But out of sight, and out of thought. Another sayth: For to know diuers they alwayes loue, Judgyng hym to be best, which they neuer dyd proue Another sayth, They are diserpuers of cou cels, and sayners of fables, Not reckynge who rolleth his dyce on theyr tables. Another sayth: wery may they be, but satysfied neuer. Theyr bor is inclosed in such a kind of lether, whiche sayinges sounderh moste hyrfull and comfortable to me, and as I trust wyll shortly so crepe into my credēce and temper my desyre towardes al women that I shall thinke the beste of them to be better lost then founde. For surely all olde

wryters do thorowly agree as a very groũd or principle, not to be denayed or doubted of, that the greatest felicitie and moste pleasaunt parte of matrymonie on the mans behalfe, resteth onely in the woynge and intreatie of maryage, wherof the Goddes be thanked, I haue right largely had my part and yet was alwais refused, which maketh me to thynke my selfe more happy thē wise that vnder suche sorte inioyinge as it were the grayne and leauynge the chaffe, I escaped the harme that so busely I sought for.

¶ The seconde parte of the Epistle sente by Bawdyn Bacheler to Walter Wedlocke. The.xiii. Chapter.

LO walter, now may ye perceaue how desyrous I haue byn, & what meanes I haue made to marry. For although by some parte of my wrytyng I semed to reproue or scorne suche as I was suter vnto, yet for trouth I ment to entreate or flatter them, consyderyng that women wyll often tymes accept thinges cleane contrary, and therfore I thought best to proue both ways but all wold not auayle me, for I was styll refused, which brought me into suche a perplexitie

plexitie and penſyuenes of mynde, that I was well nere faulne into a conſumptiõ by playne diſpayre & malyncoly, accumptinge my ſelfe the moſte vnfortunate of all men, thus to loſe with much traueyle, what commonly other folkes get wyth eaſe, and to lament the leſynge, of that other men repent the wynnyng. But ſuch is the frowardnes of Fortune, that to comber all men, diſpoſeth peruerſly al thynges, as a wyfe to him that lacketh ſkyll howe to guyde her, and none at all to the doctours of that ſcyence. Yet at length ſearching for myn owne eaſe howe beſt to quyet my ſelfe, I dyd conſider howe God myndeth to furnyſhe heauen, as well of byrgyns as of martyrs and othere ſayncles, iudgynge that he intendeth to reſerue me in this eſtate, onely for that purpoſe, wherby to increaſe my felicitie in the worlde to come. For I remember where as Paule doth but barely alow matrimone he commendeth byrginite, and therefore for myne owne parte, ſith this is mine appointed talent, I am contented to ſtande thereto, and frome hence forthe wyll ſeke for no change. The moſte that greueth me is, that wedded mẽ can not now learne at my hand as I entended they ſhuld do, for doubtleſſe the myſtery of that doctrine can neyther be

diſcloſed

disclosed nor perceaued by wordes or wrytynge, so well as it may by syght of the doinge, lyke vnto the common experience of holdynge the ploughe, which is not so sone lerned by reporte, as by seynge the thynge done. But yet sythen that nowe it maye be none otherwyse, I wyll therin wryte partly myne opinion, trustinge that it shal take some effecte, although not so much as I intended, yf my sute for marryage had taken place. There is a common opinion (and in dede experiente oftentymes approuethe the same) that the thinge whiche is not well come by, prospereth not wyth the owner I meane to this effecte, men commonly nowe a dayes come not by theyr wyues as they ought to do, whiche causeth them to agree the worse when thei be together. For wher as they shuld marry for affection to the woman and in hope of chyldren to be brought vp in the feare and honour of God, surely walter the more parte of your secte neglectynge all both, doth make of marryage as it were a for huntynge, which as you knowe is not medled withall, but when the case is somwhat worth. And then the hunter after knowlege had where the game is, besetteth the couert wyth hewers to curse at aduantage, yf he maye preuentynge before hande

vppon

vpon diligente inquyzy made, what rochet oz bozowe it vseth to resozte vnto, as vys chefe refuge, and there at thentry taketh it with a purlenet, whē it thinketh to be moſt out of daunger, and ſo beinge wyth muche crafty pollycie and trauell gotten, is caried home with gladnes, by common pzeſumpti on to playne meaning people foz loue of the fleſh, but contrarlwyſe within a very ſhozt whyle the caſe is pulled of, and the carcas not eſteemed. And euen ſo it is of theſe gredy men that marryeth foz the loue of ryches, without reſpect to the woman, oz her qualli ties, who not only ſubozneth her familiers foz money, in ſtede of hewers to be plaine li ers, eraltynge the ſuter aboue al other men in ſuch quallities oz habilitie, as they ſhall perceaue the ſimple woman moſt to delyte oz otherwiſe perſwadeth her vnder colleur of religion, as in ſekegarde of the diſſem- biers lyfe, that els wolde dye foz loue, wher as in dede he neuer loued other then her ly- uing, but mozeouer pzeuenteth her at ſuch handes, as ſhe is moſt lykely to reſozt vnto foz councell, whiche crafty counceller, al- though he mind to further the purpoſe, yet wyll he not ſpeke therein foz doubte to bee ſuſpected of cozruption, but when ſhe com- meth to ſeke his aduyce, he is then lyke a

purſenet,

purſenet, and knitteth vp the matter which ſone after is repented. For the good man regardinge none other but onely the thing that he chefely ſought (which was the good and lande) eſteemeth not the wyfe, and then ſhe fyndynge her ſelfe diſceaued of the loue and good mynde that ſhe loked for, caſtethe to ſhorten his days by anger and diſpleſure truſtyng to ſpede better nexte. And ſo maryages diſorderly begon, haue commonly cõbrous continuaunce, and an euyll ende, I make this lyttle dygreſſion walter to put you in remembrãce, againſt your next maryage, if you come therto, for ſurely by that ye ſurmyſe that I haue an euyll opinion of maryage, I ſuſpecte that eyther you feele the ſame diſcommodities your ſelfe, & that you wolde gladly haue me to be in lyke caſe or els you are lyke to the greedy ryche man that is lothe to haue any poore neighbours yet not for any charitie that is in hym, but rather for feare leaſt they wold be borrowers. What I meane hereby I doubt not ye know well inough. And now to the effect of my promes which was to inſtruct you how men myght lyue moſte quyetely with their wiues. You muſt fyrſt vnderſtand (walter) that not wythſtandyng, all the euyll properties and ſhrewd tatches that euer wer writ-

ten

ten of women, yea or that is in them, in ve ry dede (whiche for trewth is muche more then conueniently may be expressed) yet ar they not therefore to be blamed or founde faute wythall, by reason the same is gyuen them euen of very nature, whose gyftes being in maner forced of necessitie, by they good or euyll, deserue neyther prayse nor blame. For sythe the tyme that the serpente tempted Adam and Eue, in the similitude & lykenes of a woman, doubtlesse the fraude and mallyce of that spirite, hathe alwayes benmost incidēt to the same sects, & maketh them naturally inclined to dissimulacion, ī constanci, and frowardnes, with anumber of other vyces. But what of that, shulde we exclud them from oure company as vnworthy, or shulde we disdeynfully accepte them accordinge to the common terme, as euyll necessaries, or shulde we, being worst of all as mystrustyng that the God wer not able to worke therein sufficiently them selues, take on vs to alter them by arte. As before this Virgyll, whose presumption was preuented by death, For he after such tyme as he hadde atcheued many strang and defuse conclusions, enterprysed to make glasse abyde the hammer, determynyng sone after to make all women constant in loue, & conformable

forimable to the wyll and pleasure of theyr husbandes, and al by arte magyke and forcery, nay nay gods forbyd. And what then, mary let vs consider, that lyke as there is nothynge in earth so thorowly good, but that to some purpose, and after some sorte vsed, it may be euyll. That euen so there is nothinge of his owne nature so euyll, but that to some purpose, and after some sorte vsed, it may be good, and yet this hope we haue of womē aboue al other things. The great god hym selfe vpon the creation of Adam (as apeareth in Genesis) sayde, let vs make man an helper, and the made Eue, of whom al other womē are descended, which proueth that being skilfully vsed, they must nedes be helpyng and comfortable to man, for God neuer lyeth, and then me thynketh consyderynge that the matter toucheth the quiet of mans parson so byghly as it dothe, it is moste necessarye that men shuld apply theyr wyttes to serche out the ryght vse of them, so as they maye iustely serue the purpose that God promised, as in dede (walter) for my parte I haue done euen so, and that with a contemplatiue spirite, myndinge to lyue with them in maryage accordingly, & do perceaue the hole state and mystery ther of, beinge disclosed vnto me by reuelation

in

in my slepe, which in effect is thus. Neomi-nedes the god of matrymony, for the conso-lation of maryed men, vpon lamentable cõ playnt of theyr meserable estate (by reason of there wiues crabbednesse) graunted by a certaine braunche of heauenly influence to dystyll into the harte of the bryde at euery weddyng, a certeine kynde of humour, cal-led by the Grecians Spurfaire, beinge as muche to saye as the iuyce or vapour of the rynge, and in Englyshe named a wyues tothe, a terme of longe tyme knowen, and yet but lately and to fewe men perceaued. The nature wherof is vehemẽti to inforce her spyrites to court prehemineñce in certein poyntes, which being obteined and alowed her, it dissolueth the malyce of all her for-mer euyll qualities, much after the commõ opiniõ, that one poyson expelleth another. Hetherto (Walter) I suppose ye fynde lit-tle comfort in my wordes, for that it semeth they are not by this miracle any thynge a-mended, but rather altered from one euyll into an other, which may chaũce is worse. Neuertheles yf you note me well, ye haue ryght good cause to reioyce, for herby their crabbednes that by longe continuaunce in many discentes was growe so be in maner naturall, and therfore vncurable, maye be

taken away, and in stede therof other thigs placed, that ye maye easely expell it ye lyste your selfe. I dare say you marueil what I meane by this circumstaunce, and do long to knowe the effect therof. Well I am content that you shall to. Surely the preheminence that the wyues doth couette at theyr husbandes handes by vertue of ỳ humour, is none other, but onely to haue lybertie in three kynde of thynges, whiche is to saye what they wyll, to haue what they wyll, and to do what they wil, wherin you know the husbande maye easely bere with them, and surely doyng so, they ar the most quiet and comfortablest creatures, that euer wer ordeyned for man. But restrayninge them therof, they are so crabbed and so combe-rous, as that there is nothynge so displeasaunt as theyr company, which the discrete husbande muste by his wisedome consyder and for his more ease vse them thereafter. For seinge that by the law they are al both but one body, and must remayne at one bed and bourde, it is not in maner possible that he may longe liue in quyet, when she is thorowly offended. Wherfore it shalbe necessary for him to vse her, lyke as he vseth other brittle thynges, as for example. If ye haue a very fayre dryntynge glasse, it is both ne-

cessary

ceſſary in vſe and pleaſaunte to the ſyght and wyll ſo continue longe ynouth yf it be ordred accordyngly, but and if by raſhenes or lacke of conſideration, you force it more then ỹ tender nature therof mai ſuffer, you ſodenly deſtroy your owne commoditie for then wyll it breake and be worth nothynge at all. And ſurely euen ſo is it of a fayre pleſaunt and louynge wyfe, which is the greateſt treaſure & comfort that man may haue in earth, wyleſt ſhe remaineth in that eſtat and that wyll ſhe tyl her dyinge daye, if ſhe be gentelly vſed, and left to haue her libertie in theſe three thynges. For al thoughe they vſe of theyr owne accorde to ſubmitte them ſelues inough, yet theyr noble hartes maye, in no wyſe ſuffer to be forced nor brought into ſubiection by violence, much lyke for that purpoſe to the hawke, whoſe nature of all lyuynge thinges they drawenereſt vnto, for the female kynde of them is alway moſt ſtubborne, moſt eger, and moſt apte to ſuyl, and yet by gentle meanes may be reclaymed and brought to do much pleaſure, but the Fawkener muſt beware that althoughe ſhe chaunce to checke, or to fore awey and rang, he may not therfore at her returne miſintreate her with any rebuke but ſkilfully conſideryng the cauſe, as lack

of bathynge, or otherwise, muſt preuent to eſchewe the lyke, and ſo pacientlye ſufferig for the tyme, maye reforme and wynne her from her wylde and rammiſh nature by polycie and gentleneſſe. Much more reaſonable is it then, that the huſbande ſhuld bere, and by ſuche gentle ſufferaũce qualifie the crabbednes of his wyfe. For wheras thone purpoſe ſerueth but only to meineteine his bayne pleaſure, thother toucheth him moſt hyghly, both in the quyet of his parſon and eſtimãtion of his name, whiche aboue all other thinges is chefely to be cõſydered, yea and ſurely (walter) geuynge them a face of lybertie to haue theyr owne wyll in theſe thre poyntes, they may by pollycy be trayned to do yours, and in dede ſome of them wyll ſo euen theyr owne mynde and free wyll: Lyke as the hauke when ſhe flyeth weil and fleeth her fowle, ſerueth her maſters purpoſe and doth hym ſynguler pleaſure, and yet meaneth none other then her owne commoditie, howe be it, both theyr deſlyghtes being bent to one effect, are ſerued vnder one. Euen ſo ſome wyues are wholy of lyke inclinacion as theyr huſbãdes, and then leſeth he nothynge at al by graunting them ſuche lybertie, for then: doynge the thynge that pleaſeth her ſelfe, ſhe in lyke

wyſe

wyfe contenteth hym. And some of them al so are of such worthy and honorable qualyties, that they wyll shewe them selues in theyr beneuolence, as it were able to compare wyth the greate Alexander, who after such time as he had in a daungerous batell wyth great perill of his person, and losse of many men, ouercome the myghty king Porus, a certeyne prince of the Indians, couetynge nought els but onely the glory of victory, and power to take what he lyst. Receaued hym afterwardes into amitie, & inlarged his dominion wyth an otherkingdome of his owne. And euen so it suffyseth suche worthy wyues onely to obteyne the preheminence at theyr husbandes handes wythout settyng the same in vre, but wyl rather of theyr mere & gentle nature inclyne them selues to the wyl and pleasure of theyr husbandes. But in dede some ageyne are so prysyse in keppnge theyr prerogatyue, that thynke yf they do any thynge wyttyngelye to theyr husbandes contentacions, they lese theyr lyberties and shame them selues for euer. Such wyues theyr husbandes may nyther manace, nor yet intreat, but must compasse them by pollycie, as thus. Loke what he wolde haue them to do, lette hym seme to couette the contrary, for then thinkinge to

ſerue her owne turne, ſhe wyll ſerue his or
els let him get ſome geſtes to his table, that
by way of talke, ſhall ſurmyſe ſome other
mans wyfe, whiche dwelleth a farre of, to
vſe her ſelfe towardes her huſbande, vnder
ſuche ſort as the goodman wole wiſhe that
hys wyfe ſhuld do, geuyng her much prayſe
and commendacions for the ſame, and then
wyll ſhe for very vayneglorye, to purchaſe
lyke reporte, do in lykewyſe, or els let hym
cauſe ſom of her goſſyppes, whom ſhe hath
in diſpleaſure (as commonly they are neuer
wythout ſome ſuche) to reioice and lawghe
her to ſcorne, for the miſuſynge of her huſ-
bande, for then wyll ſhe amende onely to
ſpyte her enemy wythall. But (walter) lyke
as a crabbed Coulte muſt be rydden with a
roughe byt, euen ſo yf the wyfe be to outra-
gious ſhe muſt be vſed after a more ſharper
ſorte, as thus. Let the huſbande fayne hym
ſelfe to be ſicke, complaynynges altogether
in his bedde, and thereupon ſende for the
phiſition, with whom he muſt be at a point
before hande, who at his commyng, ſhal in
open preſence make the mater lyghte and
put hym in comforte to do wel, and then ta
kynge her a parte, ſhewe her in ſecret that
he is wonderfully inclyned to a Frenſye,
aſcrybynge hym a ſpeciall dyete for the de-

fence

fence therof, which aſwell for deyntye feeding, vnder pretence to ingender good blud as alſo for gētle interteynment for doute to ſtyre vp the collericke humours, ſhalbe euer as ỳ goodmā him ſelfe had before hand deuyſed, & yf afterwardes he ſhall perceaue her to breake any parte of the ſame, then muſt he ſtreyght waie ſeme to be ſtark ſtarynge madde, and amonge other lyght and vnwonted partes be ſure to beate her well, and to inforce the matter, make as thoughe he wold leape out at the chamber wyndow but let not her be to nere at hande leſte ſhee happen to helpe him onward, & whē he hath a whyle ſtormed in his rage, then let ỳ phyſition come ageyne, and blaminge the wife for breakyng his order, ſeme to pacify hym by medicine, yet fyrſt hardly let him be wel bound, euen after the ryght Bedlem faſhyon, but let it not be to ſtreight, leaſt finding hym at ſuch aduauntage, ſhe happen to be euen wyth hym, and afterwardes when he is well come to hym ſelfe, and informed vnder what maner he miſintreated his wyfe, let him vtterly denay it, as though he knew not what he had done in his woodnes, ſwerynge and ſtarynge that and yf he wolde beſo lewde it were pytie of his lyfe affirming that in all the worlde, ther is not ſo benyng

and

and louynge a woman to her husbande, not that so lyttle doth deserue to be vnder such sort vse, but at length when by his wyues teares, her broken eye, her blacke sydes, and sore bones, he must nedes be perswaded that it was trewe, then muste he counterfeyte such woful repentaũce, as though he shulde streyght waies out of his wyt again forpure sorowe, wyshynge rather to dye a thousande folde, then to be vered ageyne with the lyke passion. Let him vse her two or three times after this sorte (Walter) and I daer warraunt she wyl for her owne ease obserue the phisitiõs order, albeit she wold disdayne to do the same at her husbãdes appoyntment, but the husbande nedeth to beware and handle hym selfe wysely in those poyntes, for and if she chaunce to espye his fetche, she is incurable for euer, lyke vnto ỹ For which beinge once tangled in a trayn and escapeth, wyl be so circumspecte, that he is neuer take by any kynde of engine afterwardes. Sundrye other meanes and freightes ther is to qualifie the rigour of theyr libertie, whiche yf the husbandes do consyder and wyttely prouyde for, theyr company (be they neuer so euyll) is tolerable ynough. But Walter in any wyse, and as you intende to eschewe the danger of all

theyr

theyr whole naturall malyce, looke you swarue not from your principle, as to suffer thē to haue theyr wyl in those .iii. thynges, or els at least waye, so to vse them, as theye maye thynke they haue it, for surely the same is so incident vnto thē, that tyll tyme they haue obteyned it, they are neuer contented, nor in maner of ryght mind or tractable, and that once alowed them, they are quyete ynoughe, and framable to manye good purposes. Thus Walter I haue performed my promesse, which was to instruct you how the husbande maye best vse hym selfe to lyue quyet with his wyfe, I praye God all your sect may perceaue and folow it wel, which I thynke they shuld do much the better, yf I confirmed my doctryne by some lively example of experience, but that can I not do in ought that chaunced vnder the yoke of matrymonye, by reason I haue had no practyse that way, neuertheless to make you vnderstand, ỳ by gentle meanes and good pollicie, there is commoditie to be had at womens handes, which rygoure or violēce shal neuer obteine. I wil shewe you an example, whereunto I was somewhate prouse, that happened of late betwene a certeyne Gentleman and Gentlewomā, both beinge of mine acquaintaunce, & was thus.

Here

Here Bawdyn to proue that women are neuer so muche addicte or bente to theyr owne wyll and opinion, but that by wisedome and good pollycie, they maye easely be broken therof. Sheweth a lyuely example of late experience.

The.xiiii. Chapter.

ON a tyme a Gentleman of the weste partes (who shalbenameles) at Charring Crosse in his way homwardes from Londō (then called Troynouāt) ouer toke a certeine fayre Maystres, whom whē he had saluted, and by communication dyd perceaue that she shulde ryde foure or fyue dayes in his company, he was wonderfull gladde therof. For beyng hym selfe a cocke of the game, he thought her to be a henne of the same sorte, and trusted well to haue some iolly good treadyng by the waie. And therfore after a lyttle acquayntaunce, demaunded her whether she coulde be contented to auowe and vse her selfe as his wyfe in that iourney or not, which words neuertheles, were vttered vnder such sort, that and if his motion were not well taken, all was spoken but in sport, whereunto she dissemblyng as though she misunderstod him

and

(and the rather by some pensiuenes appearynge in her person, to perswade him that she was not apte to receaue such interteinement) sayde, that in dede she had ben a wyfe but as then was none, nor euer wolde be. And thereupon taking occasion to speke of her deade husbande, semed as thoughe she wolde shortely haue folowed hym for pure sorowe, which when this gentleman by good exortacīō had somewhat appesed, & then after a lyttle pawse resited agayne the effect of his former wordes, promysyng that & yf she wolde shewe him so muche gentlenesse, he wolde not onely beare her eryense, but moreouer be glad to shewe her any kynd of pleasure that shulde apperteine to the dewty of an husbande for the tyme, whereunto she beinge then in maner forced to make directe aunswere, wyth sober countenaunce sayde. Alas howe haue I reioyced without cause, for wheras being a stranger in these partes, I thought it a comfort to mete with company, the same to haue so euyll opinion of me, as to demaund such question, is most to my discomfort, and therwithal protested before Godde that she neuer was womā of that conuersation, nor neuer wold be. Thē the Gentleman leanynge to his fyrst aduātage, sware that he durst depose the same i

her

her behalfe, and that he spake but in borde to passe away the tyme, desyringe her not to be offended therwyth. Howe be it for all that, he intended not so to giue ouer his enterpryse, but determyned to prosecute the same by another meanes, and thereuppon thought good to do as men commonly vse to do with sicke folkes, that (for lacke of appetite) when they are ared whether they wyll haue this meate or that made redy for them, they vtterly refuse it, wheras beinge a cawdell or other good morsell, if without such questioning it be made redi & brought them, the pleasaunt sauour or syght thereof, wyll prouoke theyr stomakes to receaue it, therfore although beinge after this maner refused, yet he thought yf he myght mete her in conuenient place wyth his thinges in redynesse, he had good trust to be accepted, for the common prouerbe saith, that women loue better to haue it, then to heare spek of it, and therupon determined by sum one polycie or other to mete her warme abed, and then to profer it without makinge of any question or demaunde. But fyrst as the phisitions vse to giue preparatyues before they minister the substaūce of their medicine. Euen so because he wolde the better be alowed whē he came, he entertained her

before

beforehande wyth all kynde of gentlenesse, for at her Iune she lacked not wyne, spyce, nor no other thyng that he might perceaue she coueted to haue, nor no gelyes or other confections that wer good to make her cocky she hote or apt to receaue what he mente towardes her, and by the way to helpe her vp and downe, or to amend any thyng that was amysse about her, her owne seruaunt was not so attendaunte as he, so when he had by such expenses and diligēce, brought hym selfe in some credite and fauour, the to gyue her some warnyng before hande, lest she shulde abashe to much at this comming Amonge other pleasaunte talke, he shewed her howe he doubted that he was not wyll chrystened, for as he sayde, he vsed oftentymes to ryse out of his bedde in his slepe, and goynge aboute the house, shulde doo he wyst not what hym selfe, and that when he were in suche case, he myght go whither so euer he wolde, for there was nother locke nor barre, but wolde open ageynste hym er hertyng her therfore, that and if he shulde happen to be vexed with that passion in her companye, and come into her chamber by nyght, that she shulde not be afrayd therof. nor make none outcry, for he vsed not to do any harme at all. At whiche wordes she laughed

laughed and sayd, that and if he came there she wolde so scorge hym with her rod, that he shulde repent his commyng. The night folowing (being in the Sommer time) they came to Salesbury, where as this Gentleman determined to set in vre the effect of his deuyse, and after supper, perceauynge the Gentlewoman gone into the garden wyth the wyfe of the house, and her seruaunte in the stable, leauing her chamber doze abzod he made his seruaunt pzyuie of his mynde and bad him locke fast his chamber doze as though he had bym gone to bedde, and then secretely gettynge into the Gentlewomās chamber, hyd hym selfe vnder her bedde, intendyng when she were a slepe, to get in bi her. And so deuysyng in his mynde what a busye nyght he shulde haue, thought it good somewhat to refreshe hym selfe before hande, and so fell a slepe, durynge whiche tyme there came into the same Inne one of syz Ogier Penkeyls seruauntes, who whē he was alyghted, perceauynge the dooze abzod, came streyght into the same chamber and leauynge his capcase there, locked the chamber doze, and toke the key wyth hym, which when the Chamberlayne perceaued he made requeste to haue it ageyne, sayinge that he coulde not lye there, foz that the

rome

rome was otherwyse appointed wherunto to the tother aunswered that the same had alwayes wont to be his chamber, and ther wolde he lye who so euer sayde nay, vnlesse he were fet out by the eares. In so muche that the Chamberleyne knowynge him to be a common gette of the house, and a frowarde felow, was loth much to stryue with hym, and therefore shewed the matter to the Gentlewomā (somewhat blamyng her seruaunte for leauynge the doze open) and desyred her to take another chamber, wher in she was sone intreated and dyd so. And when tyme came gate her to her bedde, as in lykewyse the seruynge man to hys, all this whyle the Gentleman lying vnder the bedde fast a slepe, and knewe nothynge of this alteratiō. About mydnight he awaked and harkenyng whether he coulde here any folke sterringe about the house, hard no thynge saue one softely drawynge breathe wythin the bedde, which he supposed verely to be the Gentlewomā, wherwythal his hart tyckled for ioye, which streyght waies was turned to hygh displeasure. For as he came forth from vnder the bedde, thinking to vnray him selfe, he stumbled on the chāber potte, and made suche anoyse that the seruyng man sodenly awaked, and vnder a

rough

rough sorte asked who was there, when the Gentlemā contrary to his expectaciō hard amans voyce, he was wōderfully abashed, but yet (coniecturing that it was the Gentle womans seruaunt abede with his mistres) he boldely answered and sayde, it is I the good felowe that hath redden so longe in your cōpany (Mystres I speke to you although it be your seruaunte that asketh me the question) & nowe to shewe yon the cause of my commyng hyther, the trothe is, I suspected that ye were not so clere in your lyuynge, as you wolde seme to be accomted by your wordes, for the proufe where of I haue purposely watched you, and nowe do perceaue what ye are. When the seruinge-man harde this straunge aunswere, not knowing what ỹ matter ment, he thought it was some naughty felowe that came to pycke his purse when he were a slepe, and that nowe perceauynge him to be a waked, wolde counterfeyte hym selfe to be a foole, the rather to haue his misdemeāour borne withall, and thereupon leapyng out of hys bedde to his weapone, cryed out, theues, thenes, and made suche a noyse, that within a whyle the goodman of the house, and all thother gestes, brake open the chamber dore, and withe torche lyghte and clubbes

cam

came into theym and asked what was the matter, wherof being aduertised by the declaracion of the seruingeman (whom mistakyng the purpose that was ment, made the act very heynous) Sooges body master batheler sayde the good man, lyttle nede had you to vse your selfe so in this house, for by the holy masse I wolde rather haue layd al the plate in my house at gage for you, then that ye shuld lacke money if I had knowne it. Gramarcy myne Hoste sayde the gentle man, but to make you perceaue that I had no suche nede (the rather thereby to iudge that I mente no such thyng) ye shalbe prayde wyth my purse, and therewythall openynge the same, shewed forth in money and iewels, to the value of .xx. or .xxx. pounde, and then sayde, syth the matter is come to this poynt, I wyll now out of hande shewe you the thynge that I thought not to speke of tyll that lente were come, that I shulde meete with my goostly father, and therupõ (geuyng money to the residue of the company to depart, and drynke a gallon of wyne for theyr paynes) hs toke the good man of the house and the seruyngeman aside, and shewed them the whole circumstaũce of his purpose and intent, wherat when they had a whyle well laughed (exhortynge hym to

vse moze circumspectiõ in the matter at his nert lodgynge) they departed, euery man pzomysinge) to kepe councell. Howbeit ac cozdynge to the common pzouerbe, whiche sayth that two maye chaunce to kepe counsell, but ỳ thzed neuer. Euen so this matter was so longe talked of in councel from one to another, that befoze fyue of the cloke in the mozning it came to the Gentlewomãs eares, who although she were nothynge in default, was neuertheless wonderfull sozy to haue it repozted that suche thynge was mente towardes her, accompting that ther might enter into the hearers therof sõe suspect of her euyll, whice by any honeste women shuld be eschewed, in maner as much as the very euyll it selfe. And therefoze perceaupnge that she could not remedye what was past, she thought yet to pzeuente what was to come, so that in the mozninge when this Gentleman sente to knowe when she wolde ryde, she fayned her selfe sicke, & so forsoke his cõpany, wherwith he was not a lyttle offended, and therupon imagining ỳ cause of her stay, determined to remaine all nyght at the nexte bayte, whiche was Shaftesbery, thinkynge that when she had once perceaued hym past and gone, it shuld not be longe or she wolde come after, & euen

as

as he thought so it chaunced, for in deede the same nyght she came to Shaftesbery, wherof although the Gentelmā were wonderfull gladde, yet wolde he not be acknowen to her vntyll the morninge that she were a horsebacke, for feare leste she shulde fayne lyke excuse, to eschewe his companye as she had done before tyme. But in the morninge as sone as she was gone, he came dasshynge after, and bad her good morowe, wherwith the Gentlewomā being abashed, made answere and sayde, yea, are you there, had I knowne ye were no further paste, I wolde not haue byn thus farre forthe, that wolde God I had neuer sene you: Why so mistres sayde the gentleman, haue I shewed you any such vnkyndenesse, that ye shulde haue cause thus to lothe my company: Nay said she ye haue shewed me none, but rather the contrary what so euer ye mēt towardes me But as thintent of euery acte deserueth the thanke or blame, so the pretēce of your gentlenesse tendeynge to my slander (as nowe I knowe it dyd) deserueth no thanckes at all. As to shewe you what I meane by these wordes, it shal not nede, for I am sure ye knowe it wel inough your selfe, and in like wyse doth all the contrey. What rumoure for shame haue ye caused to be made of me

the other nyght in the towne behynde, ther is no other talke amonge the people but of you and me, wherin although for my parte I dyd not ment any eupll at all, yet am I allured by your meanes not to escape slaun der, and therwythal gan piteously to wepe. When the Gentleman perceaued the matter taken in so eupll parte, he was ryght so rye, but yet somewhat recomforted agepne bycause she wepte, for commonly the spyte and displeasure of a woman wereth alwaye with her teares, so that whe thone is spent thother is past, and she the much more trac table to any frendely purpose then afoore, whereunto after a lyttle counterfeyte cogh ynge to be aduysed how to excuse him selfe he thought beste, sythe hys doynges in the matter were so apparaunt that it could not be denayed, that yet he wolde denaye anye eupll of his parte mente therby, or of hers receaued. And then sayde, I wylle mystres whereas ye saye that I haue caused you to be slaundered, yf ye vnderstode arygbte, there could neuer thyng chaunce better for the declaratiō of your honesty, then for me to come into your chamber vnder such sort as I dyd, for whereas it mygbt be suspected that there was some misdemeanour vsed be twene vs, rydynge together as wee haue done

done) nowe that it is perceaued howe I durst not prefer to come vnto your bed, but by stelth and vnknowen vnto you, the sam suffyseth for your declaracion in that behalfe, for all men may iudge that and yf ye had bene preuie, or assentynge thereunto I wolde haue come in more boldely, so that in my mynde, there coulde neuer thyng haue happened better for your purpose, then for me to do as I dyd, and as to thynke that I entended you any euyl by my commyng, by the blessed Godde I mente you no more harme, then to mine owne body, wherfore good mistres I pray you quyet youre selfe, and be not thus offended without cause, no more harme then to your owne body sayde she: no. I thynke well that, howebeit what soeuer ye wolde to your owne body, I am sur ye ment therby none honesty towardes me. As I be saued sayd he, I mente you no dishonesty at all, and nowe to shew you my mynde further, sythe the matter is come to this passe, on my faith mistres I neuer in al my lyfe knew what loue mēt til time I met wyth you, why and do ye know now what it meaneth: sayd she, yes mistres yes, much more to my payne, then I haue as yet byne acknowne of sayde the Gentleman. For doutlesse your comely person and discrete

demeanour hath so drawen myne affection towardes you, that without your presence and fauour, it is not possible for my lyfe any whyle to endure, & surely to shewe you therof in secrete, and somewhat to be satisfyed therin, was the onely cause that made me attempt the commynge to your bed, and for no dishonesty at all as godde shalbe my iudge. A well sayde she, nowe I perceaue it shalbe an easy thynge to proue you eyther a dissembler or a lyer, or els bothe. For and yf ye say ye loue me, and do not, then are ye a dissembler, and on thother syde, yf ye do loue me and wolde come to my bedde, as ye say your selfe, to be satisfyed in loue, the same doth impli asmuch as to dishonestme, and therfore to say ye mēt me no dishonesty though the terme be rude ye are therin but a lyer. Alas mystres were it thē your dishonesty that I shulde imbrase and kysse you a bedde sayde the gentleman, yea but ment you none other thynge saue onely so, sayde she: Why no by the blessed sacralente sayde he, and yf I dyd or do intende, otherwyse towardes you, god let me neuer lyght from this horse in my ryght wyttes. So that in conclusiō, with swerynge and staryng that he mente her but all well, and partely in recompence of the gentlenesse and liberalitie

shewed

shewed in ỳ iorney towardes her, she was contented the nexte nyght folowynge to leaue her chamber doze open, and to gyue hym lybertie with kyssynge and embraſing to do his harte an eaſe. This thinge so concluded, then brake they into othere talke that all theyr folkes myght here to dryue away ſuſpicciõ, & so with pleaſant thoughts paſſynge the daye, came the nexte nyght to Charde, where az she was lodged at thone ende of a longe Gallery, and he at the other and in an other chamber, whiche ſtode betwene bothe, there lay another geſt, which was bownd towardes London, and came in a lytle befoze them, one maſter Jewegur a gentleman of Deuonſhyre, who being of the other Gentlemans acquayntaunce, supped wyth hym in the Gentlewomans chãber, and after ſupper walked foz recreation altogether into the garden, wheras after a lytle talke, this maſter Jewegur, beynge a ſuſpicious and wyly fellowe, perceaued by countenances ỳ his companyons coueted to haue ſome ſecrete talke, wherin to gyue them ſcope vnder coloure to loke in a lyttle boke that was in his boſom, he ſtaked hys pace, but neuertheleſſe had his eares attentyfe to theyr talke, and harde the Gentleman wyth a ſofte voyce ſaye, loke ye keepe

your promes for els ye le me, & she to hym yes yes, but for Goddes sake loke ye come secretely. Yea thought the other: then I knowe what ye meane. well: though I be not bydde to the banket, yet may I chaunce to haue some parte of the chere, and thereupon repayrynge to them ageyne, fell into sundry deuyses, tyll at length a damosell of the house came to the Gentlewomã, sayyng her chamber was redy, and that yf it pleased her to go to it, she wolde bryng her to bedde, whereupon the Gentlewomã departed, but the Gentlemen remayned there as longe as the daye lyght wold serue them to walke, and when nyght came drewe either of them to his chamber, seuerally watchig of a conuenient tyme for one purpose, howbeit the smell feaste had aduauntage of the bydden geest, for by that names wyll I from henceforth call them, bycause he stode so in the waie, that as longe as any stering was in his chamber, the other had no safe passage. At length when the smell feast perceaued the householde abedde, and all thynges in quiete, sauynge in the bydden gestes chamber (for whō he was determined how to prouyde) he bnrayed hym selfe to hys bare shyrte, and then takynge occasion to loke on hys swerde, founde faulte that the

same

ſame was cankered, and then deuyſynge a meete place for ſuch a purpoſe (in the Gallery not farre from the bydden geſtes chamber doze) he ſette his ſeruaunt a woꝛke with ſcouryng thereof, and in the meane tyme went hym ſelfe to the Gentlewomans chāber, whereas he founde the doze open, and was frendely interteyned, but yet whether he were ſatyſfyed wyth kyſſing and enbzaſynge as was pꝛomyſed, oꝛ not, I ſomewhat doubt bicauſe it was not he that mad the pꝛomeſſe. And ſurelye the ſelfe loue of our vnhappy tyme is ſuch (God amende it) that we ſhall ſeldome ſe any body foꝛbeare his owne commoditie, foꝛ the obſeruyng of another maus pꝛomes, and ageyne yᵗ ſhee thynking him to be the ſame that made the pꝛomes, ſhulde perceaue hym to pꝛofer further then was pꝛomiſed, yet wer ſhe better ty ſuffer in ſcilence, thē to make any greate noyſe in the reſcue, leſt it ſhulde ſownde in the eares of ſome (as in dede there lay ſtrāgers nere at hande) that not knowynge her ſimple meanynge, wolde thynke her in default to ſuffer him come ſo nere. But what ſo euer was done in the meane tyme, in concluſion, ſecretely as he came, ſo he departed and ſhe foꝛ her part ſuppoſing that ſhe had honeſtely acquyted her ſelfe of her pꝛomes,

determined for the residue of the nyght to take her rest, and therfore rose vp and softly locked the dore after hym. So by this we maye se that it is not to be marueyled at, though some men labour fore, and can not thryue, and that some other doyng nothing at all wareth ryche, for oft tymes Fortune gyueth one man the frupte of anothers trauell. When the bydden geste who had long tyme walked vp and downe in his chamber harkenynge here and there in abydyng his good houre, vnderstode all thynges hushe and stell, and that there was no blynche of candell lyght in any where apearing, then he thought time to set forwardes, and with tremblynge fote and hande, as though hys lyfe and death lay in balaunce, dyd euen so, but when he came to the Gentlewomans chamber, and found her dore fast (thinking then that she ment onely to scorne hym) all his hotte loue or lusse (whether of bothe I may best call it) was sodenely turned into rage and fury, so that with a swollen harte he returned backe agayne to his owne chā ber, and there tumblynge on his bedde, passed the residue of the nyght in great malyncoly and displeasure. In the mornynge the smell feaste departed very early without at kynge of his leaue (as commonly all men knowing

knowynge them selues gylty, wyll be lothe to tary longe nere theyr faute for doubte of espyinge, but the bydden geest rode not til it was nere. viii. of the clocke, whom when he was a lyttle in hys waye, the gentlewoman wyth a fayned frownyng countenãce began to chalenge and sayde. A syr, I can you thanke, ye kepte well your promesse to nyght, a woman is well at ease to sette her honesty in your handes, vpon any othe (as who wolde saie he hadde gone further then was promysed) what so euer thanke ye can me for keepynge of my promyse (sayde the Gentleman) I can you none at all for the breakynge of yours, and surely I am not contented wyth you, for ye vsed me verye noughtely therin (very noughtely said she) I praye you why so, Mary sayde the gentlemã, bycause ye mad me watche a greate parte of the nyght, and to proule aboute in the darke, promysinge to leue youre chamber doze abzode and dyd not so. Then wyst she well that she had bine deceaued, and sercbyng for a womans shyfte howe to saue al thynges vpzyght, sodenly founde one, and sayde, why syr and were ye there in deede, and I ment to chaleng you bicause ye came not, yea that was I by the good Lorde (said the gentleman) euen at mydnyght, and

founde

found it faste locked. Nowe by our blessed Lady sayde the Gentlewoman then ye deceaued your selfe, for my doze was left opē, purposely for you, mary ther was another doze faste by it whiche in dede was locked, and of lykelyhod for lacke of lyght yee toke the one for the other. Nowe on my faythe sayde the Gentleman, it was euen so sure ynough, and thereupon laughynge at the matter, helde her excused, determynge to vse hym selfe moze circumspectely the next nyght folowyng, but in the meane tyme as the deuyll wolde, there came ageynst them a kynseman of the Gentlewomans, to gide her thether as she was bounden, who conuayed her out of his company. And so by ỹ crafty dealynge of the subtyll smell feaste the bydden gest was disapointed of his purpose, whiche by the peruersenes of fortune wythout any defaut in the womā, he could neuer recouer afterwardes.

¶ The thyrde and last parte of the Epistle sente by Bawdyn Bacheler to walter wedlocke The. xv. Chapter.

By this experement walter we may (among other thyngs, perceaue thynsta-

bilitie

dslitle of womens determinations, & howe by discrete diligence and pollicie, they may be allured wherunto men lyst, be it good or euyl, so that fortune be not vtterly bente to the contrary, as it semeth she was agaynst the bydden gestes enterprise. For in deede then there is no remedy, as before this, the wyfe in excusynge her selfe, when she was blamed for geuynge her husbande the lothsome leuery, sayde that shee coulde not do therwyth, by reaso that it was his fortune to haue it, and was thereby very well alowed both of Justice Aynon hym selfe, and of all the whole courte. But Lorde God walter howe rashe wytted am I becom of late, for had I not chaunced to fall agayne into like matter, I shuld haue omitted one of the chefest things that concerneth the purpose I treate vppon, whiche is to preserue the quyete betwene man and wyfe. For surely do ought that I can perceaue, the greatest breche therof, is when she chaunceth to lye wyth some other man, whiche thynge the husbande in some countreys bleth to take wonderfull greuously, and yet let the matter rest ther as in dede it might wel inough yf he were discrete, and then were there no harme done at all, for I haue knowen a number of men so vsed, and yet remaine as

holsome

holsome in theyr bodyes, as quyete in theyr myndes, and as sufficiently furnished to all purpoles, as yf it had neuer so chaunced. What is it the thynke ye that causeth their torment & distemperaunce, mary the knowledge therof: Why and whose default I pray you is that, is it the wyues: Nay nay God wot, but his owne that pryeth to perceaue it, much lyke the mad mā that leketh for a knyfe to sle him selfe. Oh vnhappye plage, that commeth onely by Sathan, for nature woldehaue it kepte pryuie, and therfore prouoketh to haue it done in secrete, nor God wolde not haue it disclosed, and therfore setteth in the peoples hartes neuer to shewe the husbād therof, though it were so that al the rest of his parysshe shulde happen to knowe it, and wyl he then hym selfe seke his owne harme, and make earneste of game. Well and if he wyll nedes be so foolysshe, let hym languysshe with the frute therof, and I shrewe all such as wyl mone him, it is me thinketh muche lyke the eatynge of a flye blowe (beinge a certeyne kynde of small wormes that is oftentymes founde in colde mutton, and such lyke meates, in the sommer tyme) wherof although a man eate a thousande (as commōly men do whē they feede hungerly, and loketh not for them,

yet

yet doth it no harme at al. But and if after wardes serchyng more narowly, he perceaueth by them that are lefte, that in dede he hath eaten some. Then streyght wayes he casteth his gorge, and maketh ado as yf he were poysoned, which for trothe is not for any euyll that is in the thing, but commeth onely of a certeine squeymyshenes & imperfection of the stomake. And surely walter, euen so is it in the other matter, yea and in all bothe cases to thynke that it be so, is as great displeasure and vnquietnesse of mind as if it were so in dede, which declareth the infirmitie of mans nature in that behalfe, and prouethe playnelye, that it is rather a wayne quarrel of ỳ mynde grounded on no necessitie, then any sufficiente or effectual cause of displeasure. But yet walter for al that, yf ye be one of these that can not pacientlye beare it, yf it so chaunced, then myne aduyce shalbe that ye neuer mistrust it, nor yet make meanes to knowe it, for then I dare warraũt ye shal neuer be greued therwith. Or cast the worst, as that ye chaunce to espye it your selfe vnlooked for, yet then beware that in no wyse ye make any noyse or wordes therof, but kepe it as secrete frõ all other mens knowledge as ye can. For well wyst the wytty Duyde what discõmo-

dities

vices growethe by the contrarye, when he wrote the parable howe Vulcanus finding his wife in bedde with Marse, transformed the shetes that they laye betweene, by a certeyne magycal meanes, into a cage or net of wyer, and brought al the Gods to wonder at thē, who neuertheleſſe dyd but laugh hym to ſcorne for his folly ſhewed therein, and eſtemed his diſcretion the leſſe euer after. Doubtleſſe a worthy example for vs to eſchewe the lyke myſdemeanoure, yf wee chaunce to com within the daunger therof for it appereth that by ſo doyng, we get nothinge els but rebuke and ſhame. No walter not ſo much as to let your wife her ſelfe perceaue that ye do knowe it, for then eyther wyll ſhe be abhominable bolde, ſeynge you contented to beare therewyth. Or els muſt ye thinking to brek her from it, make ſuch a ſkyrre and buſines, as all the worlde ſhall wonder at you both, and ſurely much better it is to diſſemble at the matter for a tyme and abyde the commynge of age, who is the common amender of all ſuche faultes to whiche effecte I wyl ſhew you a notable experience that chaunced of late, and was thus. In the towne of Penborgh a certeine Smyth on a tyme came to the Prouoſt of ỹ colledge there, and told hym that ſyr Henry

Polmarghe

Polmarghe a prieſt of the ſame colledge re
ſorteynge muche to his houſe vnder pretẽce
of coſynage, vſed his wyfe ouer boldely.
Wherunto the Prouoſt aunſwered, peace
John John, for I dare ſaye it is not ſo, or
and yf it be, I promeſſe thee I wyll cauſe
hym to leaue it. Nay maiſter ſayd ỳ Smith
I neyther doubte of the one nor hope of ỳ
other, but my deſyre ſhalbe, ỳ your maſter-
ſhype for my poore honeſty, wyll cauſe him
to vſe him ſelfe more circumſpectly therin
then he hath done, for yeſterdaye as he and
I ſat together at brekfaſt, maſter Daghers
man called me forthe to ſhoe a horſe, and
when I came to the clinching of the nayles
I myſt my pynceres (being in my hall wyn-
dowe) which when I came to fetch, I foũd
my wyfe and him interlaſedvpõ my bench,
vnder ſuche an homely ſorte, that on my
fayth I was aſhamed to loke on them, and
thereupon wente backe againe before they
eſpyed me, and borowed a payre of pinceres
of my neyghbour. And ſyr aſwell myght
there a ſtraũger haue come in, and ſhamed
me for euer, as by my trothe, yf I had bene
certeyne where the pynceres hadde lyen, I
wolde haue ſent maſter Daghers man i ſor
them. And ſyr bycauſe the matter toucheth
me ſo nere as it doth, I thynke it not beſte

for me to speke vnto them therein my selfe, aswell for doubt I shal not kepe due tempe raunce in my wordes, as for sundrye other considerations, nor in dede I wolde not they shulde perceaue that I know so much therein as I do, and therfore good master Prouest make no nother wyse vnto hi, but that ye suspect it of your selfe vpon reporte at large, for that shall suffyce to make hym more ware and circumspecte, whiche is as muche as I loke for as yet. Nor syr I tell it not you, but as it were vnder confessyon, trustynge that ye wyll kepe it secrete. If this rude man this Smyth that neuer rede Ouyde, nor no other good aucthor, coulde after suche discrete sorte temper his cause, much rather shulde they do so that are of more knowledg and better learned: And to you ye Venecian wyues, though ye chaũce to be narowli takẽ, and charged therwith, yet be well ware ye neuer confesse it to the death, but speke and prate in youre excuse to the vttermoste, as thoughe ye were innocente in the matter. For what so euer the presumption or lykelynes thereof be, yet of this ye maye be certayne, the very effect resteth on so defuse and secrete a poynte, that in maner it is not possyble to be playnely knowen, wythout ye wyl be so madde as to

condempne

condempne your selues, and then farewell your good dayes all your life after. Where as by a lyttle stoute standynge at youre defence, wyth a sober or circumspecte lyfe folowinge, ye shall sone growe out of suspicion, for this ye muste vnderstande, men are easely perswaded to beleue the thyng, suche as in their hart they couet it shulde be. And for your partes ye Cuppidian knyghtes, ye must seme to delightes in such pastime & recreation, as ye shall perceaue the good mā to do, whether it be huntynge, hawkynge, gamynge, or otherwyse, for so may ye beste growe into familiaritie wythhym, and colour your repayre to the house to be onelye for his company. But then beware ỳ your open lyght demeanour, disclose not your secrete intent, as the wenche that pretended her often goynge to the church to be all for deuotion, but when it came to the purpose her affection so much ouerpasse her reasō, that she set aside the pare, and kyst the paryshe Clarke, wherbi her mind that before tyme was priuate to her selfe, was made common to the whole parysh, therfore take hede that ye do not in lykewyse, & when ye list to reward your mystres wō some iewell or garmēt, loke ye make no gyft therof but

lese it vnto her vpon some wager, made in the husbandes presence. And what soeuer the vehemēcy or ouerboldnes of her affection shall happē to be, yet be you well ware ỹ ye neyther disapoynte or interrupte him at any such tyme, as he shal mynd to haue her attendaunt him selfe, for that is odible, and wyll sone engender suspicion, and besydes that in dede it is ageynst all good curtesye, wherin the people of this Realme haue ben accompted to excede all other. And surely a chiefe parte therof, is to suffer the good mā (be he neuer so semple) to haue preeminēce and chiefe attendaunce of hys owne wyfe, not wythstanding her frendly familiaritie mente towardes any other, being of better abilitie or more estimacion, yet for my part not meanyng hereby to excite or intice you to any dissolut maners or incontinent trad of lyfe, but onely your selues beynge bente thereunto, that then it may be so conueyed as least rumoure & incōuenience may ther of followe, in preseruynge the quyetnesse that I wyshe to haue contynewed betwene man and wyfe. whiche I chiefely do for the reuerence I bere to the pleasaunt sacramēt of matrimony, bicause my poze father was sometime accompted to be one of that band Nay syrs, nor by saynte Marye I wyll not

auowe

anowe that suche enterpryses of youres is lawful, for what soeuer hathben permitted vppon cosideracions in ỳ former ages or written by the Pheloſophers or Poettes of ỳ tyme, yet I remember well we haue thys famylyer prouerbe of authorytie. (Newe Lordes, newe lawes) and therefore maye chaunce that by the commynge of Chryſte, ſuch olde rites and cuſtomes are abrogated and then is there peryll in the vſe thereof. And alſo it ſemed that the gyfte claymed by theſe wiues from Neomenius, maketh not ſo much for theyr purpoſe as they thynke it doth, for in dede it is none other, but onlye to make them couet lybertie, for to ſaye, do and haue what they wyll, not expreſſynge that the ſame ſhalbe lawefull for them, nor yet doth not diſpence with thiniquitie ther of if it be otherwyſe. And ſurely Paule to the contrary ſayth, that the huſbande is the wyues headde, and that ſhe ſhould hold her ſelfe to hym onely, and be confirmable to his wyll, and therefore aduyſe theym at theyr owne peryll, for yf they chooſe the wronge waye, I wyll not beare the wyte thereof by abettynge them therunto. And nowe walter to conclud with you, wher as ye haue vniuſtely accuſed me, that I ſhulde diſpyſe maryage, I truſt I haue both ſuffy

ciently declared my ſelfe therein, and alſo
gyuen you enſample of a Chriſtiã charite
aſwell in eroztynge you (notwythſtanding
your raylynge rage ſhewed towardes me)
howe pacietly to ſuffer the harme that can
not be eſchewed, as alſo in counſaylynge
how the ſame maye beſt be kept frõ ỹ know
ledge and wondrynge of the worlde,
which for troth in ſuch caſe is more
payne and rebuke then the very
euyll it ſelfe, requyrynge no
more at youre handes for
all my traueyle and
good wyll
herein,
but frome hence forth, to haue
your good worde, and ye
ſhalbe ſure of
myne.
FINIS.

Imprinted at London by Wyl-
lyam Seres, dwellynge in
Powles Churche-
yarde at the ſigne
of the Hedge-
hogge.

Phillip Fruth